

# *The* CHRISTIAN CENTURY

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CHICAGO

## AN EXCELLENT START

The returns from the March Offering for the first thirteen days of March are most encouraging in spite of the stormiest weather we have ever known during the March Offering season.

First of all, 372 churches have responded, a gain of 81 over the corresponding days last year. The churches, as churches, have sent in the thirteen days \$10,831, a gain of \$4,815. This is an increase of 80 per cent. This is very encouraging to those who are interested in the spread of the gospel. We congratulate the churches upon their splendid start. And on behalf of the tired and anxious missionaries we express sincere thanks to the churches for the interest they have taken.

The total receipts from all sources for the thirteen days of March amount to \$16,597, a gain of \$4,231. This is an advance of 34 per cent. Last year there was \$2,600 Annuity receipts more than this year. That amount has been overcome by regular receipts and still there is a good gain.

Thirteen new Living-links have been enrolled this year, and others are expected.

The total gains of the year to date amount to \$13,006. The total gains from the churches as churches, for this time amount to \$9,896. The total number of contributing churches from October 1, 1911, to March 13, 1912, is 304. These gains all cheer all Christian hearts.

We will be pardoned for expressing the sincere hope that the churches will be prompt in forwarding their contributions. The money is greatly needed. If we make a good gain during March, we are almost sure of an encouraging gain for the year.

There is widespread interest in this March Offering. The friends are rallying to the support of the work in a most encouraging way. There have been some exceptionally

liberal gifts. We rejoice in the hope that the churches this year will go away beyond the record of any previous year.

Please send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will promptly return a proper receipt.

## Notes from the Foreign Society

Dr. L. F. Jaggard and wife sailed for the Congo on the S. S. Baltic March 14.

Some friends in the First Church, Louisville, Ky., will provide a memorial hospital at Longa, Africa, in memory of the late Dr. William Bailey, who for forty years was a consecrated member and an honored elder of that church.

The church and Sunday-school at Sullivan, Ind., will give far more for foreign missions this year than in any previous offering. Frank E. Jaynes is the new pastor. Mrs. Jaynes is a sister of Dr. C. C. Drummond, missionary of the Foreign Society at Harda, India.

The offering of the church at Uniontown, Pa., has already passed \$400 and will be greatly increased.

The Central church, Huntington, W. Va., W. B. Hendershot, minister, has raised \$400 for foreign missions and expect another \$100 in June, and altogether a Living-link fund is assured.

"You will be glad to hear that four were baptized here on Dec. 31, and seventy-one in January."—Herbert Smith, Lotumbe, Congo.

The official board of the Broadway Christian church, Louisville, Ky., W. N. Briney, pastor, has decided to organize itself into a mission study class.

W. R. Holder was appointed a missionary to Africa at the last meeting of the execu-

tive committee. He will go out this spring or the early summer. He will be supported by the churches in Birmingham, Ala.

A number of new Annuity gifts have been received in the past few days.

The First Church, Los Angeles, Cal., Russell F. Thrapp, minister, reached the greatest offering in the history of that church. The amount was \$1,300.

T. E. Winter, Fulton, Mo., sending \$456 on their Living-link Fund, says, "We shall easily reach the required \$600. We dedicate our beautiful new church March 10, but we felt that we must take care of our missionary obligations first."

"We will raise the money to keep Miss Franklin in India and we hope to have a little extra."—J. Boyd Jones, Anderson, Ind.

The offering of the Euclid Avenue Church, Cleveland, Ohio, has already amounted to \$1,240. This is a record for this congregation. I. H. Goldner is the minister.

W. A. Fite, Paducah, Ky., says, "Count on us for \$600 for the support of our missionary, C. F. McCall, in Japan."

## ECHOES FROM THE MARCH OFFERING.

"We took our best Foreign Offering last Sunday."—L. E. Sellers, Philadelphia, Pa.

"We will be responsible for our Living-link this year."—M. B. Ainsworth, Georgetown, Ky.

"Today was one of the stormiest this winter, but our offering reached \$200 and everybody is happy."

"Severe snow storm. Offering \$168. Will reach apportionment."—J. H. Craig, Logansport, Ind.

"I think apportionment doubled."—G. H. Sims, Medina, Ohio.

"Offering from Sonnat Church \$120."—F. D. Macey, New Orleans, La.

"We will give attention to the March Offering in a few days. We are now in a revival with 629 additions in twelve days more to come."—P. H. Welshimer, Canton, Ohio.

"Offering \$400. We will become a Living-link."—J. E. Parker, Bozeman, Mont.

The splendid church at Danville, Ky., was the first to send the March offering of \$600 to support their missionary, James Ware at Shanghai, China. H. C. Garrison is the minister of that church and Fred Harris is the treasurer.

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BY JOSIAH STRONG

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

## The Audacity of Missions

HE CHURCH HAS GROWN ACCUSTOMED to the thought of missionary work during the past decade. It is no longer a subject for surprise or disapproval. Those bodies of Christians or individual congregations which take no part in the enterprise of world-wide evangelism are no longer regarded as representative or normal. Side by side with the customary budget of local expenses there is placed the budget of expenditures for missions and philanthropy, and the latter grows rapidly into measurable proportions with the former. It is no longer possible for a vital and active church to content itself with a small offering for this purpose. Rather is the ideal the support of a missionary or two, in addition to the local output for the work of the church. But even those Christians who are best informed on the subject of missions have but a meagre conception of the magnitude of the enterprise, and the audacity involved in its prosecution, and of these two features the second is more difficult to apprehend than the first. It is easier to measure the wide-stretching continents, and estimate the cost of their Christianization than it is to realize the antiquity and augustness of the civilizations which must be transformed, and the venerable impressiveness of the religions whose displacement Christianity attempts.

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If the low-browed savagery of the cannibal islands were the only type of life which our missionaries sought to revolutionize, it would still be a task worthy of long and earnest effort. Even the most primitive faiths yield but slowly to more enlightening influences. But when the subjects of missionary effort include some of the most ancient and formidable social and religious systems to be found upon the planet, the magnitude of the design is revealed in fuller measure. Most of the nations to which the gospel is taken by the efforts of the modern missionary propaganda are older by far than the western peoples by whom the evangel is carried.

China was a nation of wide-spreading significance and competent culture long before the Christian era, and there are those who believe that the Old Testament contains at least one reference to its people. The civilization of Japan is ancient and impressive. The schools of these nations were flourishing in days when the fathers of European life were naked savages, fighting each other in German forests or practicing the crude rites of human sacrifice on British uplands. In India the traveller is astonished at the magnificence of architectural monuments so massive and yet so delicate that they reveal the most consummate genius expended in the erection of temples and palaces. Most of these are the works of the Mogul rulers of the land, and manifest the greatness of that Moslem civilization whose outflowing is also to be seen in the other lands like Egypt and Spain where Saracenic architecture and art still remain.

Such facts as these are sure to give pause to that boastful type of western pride which insists that the world's greatest achievements are due to occidental civilization and Christianity. A juster assessment of the facts will recognize the antiquity and impressiveness of these older civilizations to which Christianity is now bringing its message. That recognition will save the westerner from the ignorant and supercilious pride which leads him to put all things western in a category far above the possessions of the Orient.

And the most convincing feature of a just and balanced survey of the facts is the overwhelming need which Asia and Africa manifest for the gospel. If civilization could have saved them from their present lower morality and failure to achieve the high ends of life, they would be in admirable position to send missionaries to us rather than to receive them at our hands. But they prove beyond all misreading of the facts that antiquity of culture and elaborateness of educational discipline cannot compensate for the lack of those elements of truth with which Christianity is prepared to enrich them.

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It is apparent therefore that the task of taking the gospel to the older civilizations of the East is at once absolutely necessary and magnificently audacious. It requires the most competent education of the western world to meet the fine intelligence of the East. Men of meager equipment intellectually, whose knowledge of the faiths of the Orient is defective and whose attitude is that of superiority and patronage, have absolutely no convincing message for the trained interpreters of the ethnic faiths.

The leading thinkers and advocates of the Christian church have visited India, China and Japan and been listened to by educated men, their equals in every art of inquiry and eloquence. In proportion to the breadth of knowledge and the depth of Christian courtesy and tolerance exhibited by such interpreters of the faith as John Henry Barrows, Charles Cuthbert Hall, Andrew M. Fairbairn, Ernest D. Burton and others who have journeyed by the same paths, has their message been received with interest and approval, even though no brief period of intercourse could suffice to transform long established religious opinions.

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It is essential that the Christian agencies at work in the Orient prepare themselves to put forth their most splendid efforts and their most adequately trained representatives. The audacity of the task of missions is not a fact to discourage but rather to inspire the church. It would be a satisfaction to lead into a richer life even the most degraded and unprovided of savages. But how much more costly and inspiring is the work of transforming the venerable civilization of the Orient by the power of that faith which was itself at first the gift of the Orient to the world, and is now returned by the West to the East with the consciousness of humble indebtedness, and of the joyful acceptance of a supreme obligation.

## Social Survey

BY ORVIS F. JORDAN.

### Commission on Industrial Relations

There is now pending in the House of Representatives a bill providing for the appointment of a federal commission to inquire into labor conditions. The bill was presented by Hughes of New Jersey who carries a union card and referred to the committee of Labor and Education, the chairman of which also is a union man. The bill was introduced as the result of the combined agitation of the leading social students of the country. President Gompers will take the road at once to secure the support of the labor unions of the country to the measure. The various employer's associations are also considering the matter and several of them have already come out in favor of the measure. Professional men throughout the country have characterized the bill as "a splendid measure," and almost the entire faculty of Williams college have declared for it.

Should the commission be appointed, some of our most urgent national questions will receive study by competent experts. The commission on immigration recently rendered its report. To secure such a scientific statement with reference to the labor problem would be of incalculable value. That the world is full of labor unrest is evidenced in every paper. We seem even now to be on the verge of an international coal strike that would paralyze the industries of the world. The strike at Lawrence, Mass., is calling attention to the wretched conditions under which that class of workers carry on their industry.

Men are everywhere demanding that the unexampled prosperity which has come as a result of our modern inventions shall be shared in part by the workers. Foolish and hurtful luxury cannot vaunt itself always in the presence of grinding and sordid poverty without compelling a readjustment of industrial relations. A nation that can spend as much as we do on grown-up toys like automobiles and flying machines can afford a breakfast for the children of working men.

### The Short Ballot

The agitation for the short ballot continues. The length of ballots in some cities is absurd. Chicago now has the longest ballot of any city in the United States. It is usually a safe guess that the city with the longest ballot is the worst governed. The idea of governing cities with commissions was to concentrate responsibility. In Des Moines when things go wrong, it is possible to fix the responsibility at once. In a city like Chicago no one but the professional politicians knows the various candidates for office.

Even the conscientious citizen is compelled to take some one's word with reference to the candidate for a given office. He may investigate the men who run for the more important offices but cannot go into the whole ticket with such care. Under this system professional politicians of a low type ordinarily fill the lesser offices, which often control interests that provide for them large incomes. The modern city will elect fewer men and appoint far more. This is the British principle of government and we are now willing on any day of the year except on the Fourth of July to admit that we have much to learn of the English in government.

If there is any place where there can be pointed out a weakness in the principle of initiative and referendum, it would be just here, that the ballots would become too long for most voters to read them even much less give them careful consideration. We saw an Oregon ballot the other day, with referendum propositions printed thereon in small type, which was six feet long and a foot wide.

### The Common Jail

The conditions in the jails of the country are for the most part unknown to the citizens. The following description of a house of correction in Maryland ought to set us all investigating the jails in our own communities:

More than half are colored women in the last stages of degradation. The others are white women, with the exception of a boy of twelve who because of his criminal nature was sentenced to the institution and because of his tender years and gentle ways is classed with the females. One girl of eighteen of delicate, refined nature also makes a contrast to the harder characters. Her crime was the result of bad surroundings—a stepmother and a long series of years of being placed out from an orphan asylum to work for some farmers who abused her. It is doubtful whether her father will take her home and she is absolutely without hope. The women are

at work on men's overalls for Flint of Baltimore; their task is twenty-six pairs and they work eight hours. Overtime is paid them and one woman earned \$3.05 one month, according to the books. The thirty-two women earned \$10.50 a month. Young Houston, the boy, earned two cents a month in this line of industry—that is, sewing strips on the back of overalls. The warden's daughter stated that he earned more than two cents carrying notes from the women to the male convicts, but that he has now promised to be good if she will give him the cigarettes which he could buy with the amount of money he had been earning; this agreement between the warden's school-teacher daughter and the convict of twelve is working well and he has at last consented to study at night with his new friend. The foreman of the shop is chaperoned by the old guard and young Houston, but the matron never intrudes into the upper loft to chaperon the women. The foreman is a good fellow and doing his best under difficulties. He is doing what he can to help young Houston and the eighteen-year-old girl and be gentle with two Negro women who are entirely out of their minds.

### Single Tax in Seattle

While Seattle elected a single-tax mayor, it rejected the single-tax itself in the referendum. This indicated that they were interested in getting a clean man even though not agreeing with his political theories. This election brings to the forefront the fact sometimes escaping the general public that Henry George's theories are still influencing large numbers of people. The single-taxers face the same facts that socialists face but propose a different remedy. They regard the exploitation of land values as the cornerstone of social evil. They would force all land into use by making it too expensive for a man to hold vacant property. The land tax would support all the functions of government. There are single-tax clubs in various cities of the country but it is chiefly in the northwest, in Canada and the United States that there seems any chance of making the single-tax plan operative.

### An Unfortunate Judicial Decision

The supreme court of New York has just rendered a decision based upon a technicality which nullifies legislation against the unsanitary tenement building in that state. Ever since 1867 legislation has been accruing upon the tenement house. The definition of a tenement building was well established in judicial procedure. It has remained for a court at this late date to discover that the law does not differentiate between an apartment with marble floor and the cheap quarters of the poor in the congested district. The legislature of New York is proceeding promptly to make new definitions of the law that will leave no loop-hole for ingenious lawyers to bring forth new technicalities.

The situation there indicates the basis of the wide-spread feeling of hostility toward courts. Decisions are so often rendered to conserve property rights rather than human welfare. Other departments of government have moved up to where they now recognize human welfare to be the big consideration of government.

The remedy is not to decry courts, for of course we must always have courts. Even Mr. Roosevelt's recall of decisions seems a pretty radical measure though decisions like that in New York help to hasten on such a measure. The real remedy for the judicial situation is that so ably put forth by the editor of the Survey who proposes that our judges be educated. We have spent some time now muck-raking the preachers and in insisting that they forsake dogmatism that is unprofitable to human welfare. We are even now muck-raking the school teachers and showing that our high schools especially are yet medieval. The next profession to be jarred out of the ruts of custom should be the legal profession. The modern social movement should have found in that profession its father and mother. It has found instead a step-mother who has murder in her heart. Hardly any community will fail to disclose the lawyer who still talks things in the medieval way. We may suffer the medieval lawyer but the medieval judge must go.

### The Sacred Rights of Property

We are still in that primitive period in human development when the rights of property tower up above the right of the person. Crimes against property are punished with the utmost speed and stringency, especially crimes against corporation property. The forger of a check goes to the penitentiary much more certainly than does the murderer, for the banks are organized to punish this kind of evil effectively. The brick hurled through the window of a factory in the time of a strike becomes the occasion of serious trouble for the offender. We are less concerned that the factory declares dividends upon the fruits of child labor and that its deadly machinery, for the lack of safety devices takes its monthly toll of human life. Great is Mammon, God of the Americans!



## The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

### Bishop Gore on Social Reconstruction

The Social Obligations of Christians was the theme of an address by Bishop Gore at a meeting of the Westminster Branch of the Christian Social Union in London. Among other striking passages we quote this from the *Churchman*:

Our Lord, people say, was not a social reformer. Think of it! If he had come into our churches and said what he said about poverty and wealth, what would be said today? What would be said of one who today had the audacity to get up and articulate those words in our ordinary congregation? People would not call it social reform. They would call it something a great deal worse. And look at our Lord's tremendous and awful words about wealth, words which no one of us who are wealthy, rich in income, can read today without trembling through and through. Then look, on the other hand, what he means by poverty. Is he sanctioning our slums? Ask yourselves. You know. He said "Blessed are the poor." Think of the people he said "Blessed are the poor" to. The apostles and the like of them, what were they? Were they like our poor, the people we call poor—the people who live in our slums? Were they the people oppressed and crushed with the hopelessness of external conditions? Not a bit of it! They belonged to what we should call the well-to-do artisan class. If you look at his denunciations of the rich, and if you look at what he meant by his benedictions of the poor, and then think of what our society is, I dare any of you to say that was not a revolutionary doctrine. It is only that we are so used to the sound of the words that they can be uttered in any one of our congregations and not seem revolutionary doctrine. Do you say he was not a social reformer? What did he do? He founded the church—the society of brethren. If there is any person here who says, "I want to adopt the method of Jesus Christ; I do not want to go mixing up with your dirty politics; I want to follow pure religion," I will say, "Well, go and do it." That is pure religion. That is the most revolutionary thing you can do. That is what turned the world upside down."

### Incidents in the Life of Principal Fairbairn

When Principal Fairbairn went to Oxford in 1886 the influence of Cardinal Newman was still a factor in the religious life in England. Against that influence the great non-conformist was to exert his vast learning and devotion, and to add to all that makes for the intellectual development of a people in the sphere of religion. He succeeded in turning the thought of his age away from Newmanism, and into other and, as we believe, more vital channels. "Anglicans regretfully but frankly, in homage to truth, confessed that the greatest theological scholar and the weightiest intellect in Oxford was Fairbairn," says Dr. George A. Gordon in the *Congregationalist*. Continuing Dr. Gordon says:

"Dr. Fairbairn impressed every one as a man of vast resources. He had an extraordinary memory; he had long been a systematic and laborious student; the result was an enormous range of accurate and important learning. When he accepted the principalship of Mansfield College he was recognized as the most learned man in Great Britain in 'the Religions of the World.' This had come to be his special field after prolonged and profound philosophic discipline. His cherished purpose was to write a book upon this subject worthy of its importance, of his attainments and insight, and of the general need of the Christian Church. This alluring vision he surrendered that he might plant non-conformity in Oxford; this ideal he bequeathed to other scholars and thinkers that he might do another permanent but local administrative service. The character of the man looms through that painful but complete sacrifice like a great mountain."

The other incident, taken from the *Literary Digest*, is worthy of the attention of us all in an age of transition. People who have awakened to the fact that this is an age of changing creeds have done so because of their discovery of the fact that there are problems yet unsolved, questions unanswered, investigations yet to be made. Those who have settled all the questions and cast their conclusions into stereotyped form for the benefit of posterity will not appreciate the condition of mind in which we find Principal Fairbairn at one time, nor will they find much satisfaction, in the light of their own treatment of those who enter the ministry with problems unsolved, in the gracious results that attended this famous man's study and patience. It is fashionable these days with a certain type of mind to elbow out of the ministry every man who is not cock-sure of the greatest questions which have disturbed the minds of the best of men. Theology with such is regarded in the same light as the multiplication table, no room for difference,

and no room for growth; once learned, it is learned forever. To hesitate, to doubt, to take time for investigation, to ask for more light, is in the minds of some good people the surest sign of unbelief, to be remedied only by denunciation and exclusion. The ignorant arrive at conclusions in a hurry and leave no room for revision. It is not so with the greatest minds; learning with them is a slow process. But to our story:

His career as a minister narrowly escaped wreck at the outset. Much reading and thinking brought about mental development and doubts, and so it came to pass that, in a village where theological views, however antiquated, were held with grim tenacity, the young preacher began to feel that he was not in a sphere that promised usefulness. He found himself obliged to resign his pastorate, and determined to study for a while in the freer intellectual atmosphere of the German universities. "I had forsaken the church of my fathers," he wrote, "and now no father of any church would consent to illumine a man made humble by failure. And so in a mood composed partly of hope, but largely of despair, I determined to seek abroad the light I could not find at home."

But the clouds were to pass over and the sun to shine again. In Germany Fairbairn "found himself," and strengthened by contact with German thought, he was able to return to his native land with doubts resolved and faith renewed. In 1872 he began a five-years' successful ministry in Aberdeen, a city to which he was afterward bound in many strong ties of affection. The university appreciated his erudition, and professors and students alike flocked to his ministry. As a preacher he had developed greatly, and his fame spread beyond the confines of the city. He was an unsuccessful candidate for the chair of moral philosophy at Aberdeen University, but in 1877 there came to him a call to Yorkshire to take up what proved to be his life work—the training of others for the ministry. For nine years he labored as principal of Airedale Independence College at Bradford, fitting himself for the larger sphere that was to open up for him.

### "Club My Sheep"

The *Religious Telescope* (United Brethren) has an excellent cartoon on its pages every week, but the one bearing the above 'revised' Scripture in a recent issue, and the pastor belaboring the innocent flock, is strikingly suggestive. How often unwise shepherds have turned the staff into a club, and resorted to the madness of driving rather than to the gentler art of leading. No field is green to an abused flock; life is a stern necessity with dark skies and scanty pasturage. If sheep cannot be led they will not be driven long. When the driving period comes in the pastor's ministry it is time that he was committing the sheep to gentler hands. The true pastor knows the sheep, their needs, and the care that they will appreciate. God is our pastor, and were he not more patient with us than we with each other, the ills of life would never be borne. 'Feed my sheep,' is our work, the clubbing must be left to other hands.

### A Four Million Dollar Campaign

New York City is maintaining its reputation for being foremost among the cities of the nation in good works. The following items from the *Congregationalist* and *Christian World* introduce us to the plans that are now on foot for the furtherance of the work among the Y. M. C. A., and the Y. W. C. A. of that city.

"The Y. M. C. A. already has in New York several great buildings with finely equipped rooms of every sort, but the Young Women's Association has had no adequate equipment for the great work it should do in the city. There are thousands of girls boarding in New York City who would like a Christian home and who would enjoy social advantages they have no way of procuring. Consequently a joint campaign of Y. W. C. A. and Y. M. C. A. has just been decided upon for the raising of \$4,000,000. Three-fourths of this is to go to the young women's work and \$1,000,000 to strengthening the work for young men. Mr. George W. Perkins is chairman of the committee that will wage the campaign and Miss Grace H. Dodge the vice-chairman. The plans adopted for the development of the Y. W. C. A. with this \$3,000,000 are interesting. A \$6,000,000 building will be erected near East Twenty-third street, to be the central branch. A new half-million dollar building is to be placed in Harlem. A \$350,000 boarding house for girls is to be erected at some central point. This is gratifying, for it is exceedingly difficult for girls in New York to get light, pretty rooms, where there are also parlors and dining halls at prices they can pay. A \$400,000 home for nurses is also planned, to be known as the Central Club, where the hundreds of trained nurses in the city can have a home. One of the great needs is a suitable building for the National Board of the Y. W. C. A. with a training school for secretaries. Consequently, \$8,000,000 will be spent for that. The rest of the funds are to go for the enlargement of the buildings already in existence. The \$1,000,000 for the Y. M. C. A. will go for two new buildings costing together \$750,000 and for enlarged equipments of the present plant. It is also proposed to build a new branch for the colored men's work. We can conceive of no better ways of spending this large sum than for making Christian homes for the great army of young men and women in this great city."

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,  
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## A Peculiar People

In youth we are apt to have very crude notions as to the relation of our experiences to those of the rest of mankind. We think we are not at all like other persons. In maturity our judgments are more accurate. We do not lose the sense of individuality but we feel that there is an element in all our experience that is shared with others. We are not so different from the average man as we imagined.

It is possible for groups of men to set themselves off from the rest of the human race and exalt themselves in their own opinion when there is not the slightest ground for their feeling of importance. This being true, it would seem to be the wisest course for the disciple of Jesus to spend as little time as possible in meditating upon his peculiarities. The Master did not call us to himself that we might enjoy a sense of superiority over those who do not heed his call. We can well afford to let the world note in what respects we are unlike its representatives.

If, when we are trying to live respectable rather than consecrated lives, we should forget ourselves and really lose our selfishness in the endeavor to do the will of God, then we may need to justify ourselves for being unlike the world. The first disciples were controlled by motives that were strange to the popular mind of the day. They were therefore forced to contrast their ideals with the ideals of the world. In so far as the ideals of Jesus have become authoritative in the world, the distinction between the church member and the man outside has disappeared. Many who do not call themselves Christian are nevertheless living up to many of the teachings of Jesus. It is the apostle of social righteousness, the self-denying missionary and the honest thinker, that open our eyes to the fact that the followers of Jesus, if they are to be such in more than name, must advocate practices which the world ridicules and rule their conduct by motives that are still absurd to the world.

The peculiarity of Christians is that they are devoted to holy living. The holy living that is Christian is characteristic of all who have any right to call themselves disciples of Jesus. There is no class to whom we can assign the task of living the devout life while the rest of us engage in the pursuit of wealth and pleasure. The pious William Law writes: "It is not left to any women in the world to trifle away their time in the follies and impertinences of a fashionable life, nor to any men to resign themselves to worldly cares and concerns; it is not left to the rich to gratify their passions in the indulgences and pride of life, nor to the poor to vex and torment their hearts with the poverty of their state; but men and women, rich and poor, must, with bishops and priests, walk before God in the same wise and holy spirit, in the same denial of all vain tempers, and in the same discipline and care of their souls; not only because they all have the same rational nature, and are

servants of the same God, but because they all want the same holiness, to make them fit for the same happiness, to which they are all called."

Christians should be distinguished by the belief that all men have a right to know God and enjoy his love. They will, of course, meet the scorn of many ignorant and foolish men who are of the opinion that the only men whom God loves are white men who speak the English language. Men whose prosperity in business depends upon the ignorance and depravity of non-Christian races denounce the missionary enterprise and call the missionaries bad names. To stand for the rights of men is a most glorious peculiarity. "Leave the dead to bury their own dead." We can depend upon the people of America to do many things that are right. It is the province of the disciple of Jesus to lead in right doing and point out the necessity of doing the unusual.

Our civilization is only partially Christian. There is nothing strange in this fact. Religion comes by growth in races as well as in individuals. To say that we are only partially Christian is to say that we are still in the period of growth. It is to be hoped that many milleniums will pass before we come to the place where we can see no chance for improvement in laws and customs. There will doubtless be need of adjustments as long as the human race exists on the earth. It should be the peculiarity of all who call themselves Christians that they see where improvement can be made in the social order and that they strive unselfishly to bring about such improvement. [Midweek Service, March 27. 1 John 2:15-17; 1 Pet. 4:1-7.]

S. J.

## The Great Decision

A LENTEN STUDY.

To one who enters with sympathy into the study of Jesus' temptation, there comes inevitably the consciousness of its reality and fierceness. The conception of its pictorial and dramatic character is increasingly unconvincing. It was an experience that tried to the utmost his reserves of moral strength. It compelled him to make the supreme choice of his life. The writers of the Gospels unite with the author of the Epistle to the Hebrews in the view that it was a real and testing temptation.

Nor could it have been the mere lure of common things that searched out all the hidden places in the character of Jesus and brought him to such a depth of agony. No desire for food, however imperious; no love of a persuasive and compelling public display of power; no political ambitions to rule over the nations of the earth, could have exercised over his character the terrible spell to which the temptation subjected him. On other levels the meaning of this experience must be sought.

It was with him as with all men of great ideals. The strongest appeal is not made by open evil but by the second best. It is only the shallowest and least worthful natures that can be allured by the seduction of things actually bad. It is the shaded grays rather than the forbidden blacks that solicit and urge the soul to compromise with the white purity of the best things.

Men are not often tempted to absolute and fraudulent falsehood. Lying, simple and base, makes little appeal to a nature with the least sensitiveness. But the innumerable shadings of truth to which resort is had in the desire to be amiable or successful seduce the mind to a gray compromise, to which in its supreme moments of insight it would never yield itself.

Probably few natures are tempted to murder. No one wishes to do violence upon another unless the evil within him has definitely asserted its supremacy over the good. Hatred rarely rises to murderous expression. But there are many half-tones of jealousy, envy, suspicion, grudging and unfriendliness which find place in the music of life without seeming to reduce it to utter discord. And it is these compromises with murder which win tolerance in natures that would be shocked to know the meaning of the sentiments so harbored, when assessed in the light of a supreme standard. One of the most discriminating judgments Jesus ever passed upon human character was his pronouncement of the murderous character of hatred. It opened to the world the knowledge that motive and not action is the true test of life.

The number of men who would openly accept the vocation of a thief is small in proportion to the multitude who covet the experience of honesty and honor. Yet the modern world is full of such compromises with business fidelity as to breed disquiet where



only confidence should prevail. Investments not actually fictitious but so near the border line of fraud that they are certain to impose upon the credulous, fill the annals of present-day business ventures, and barely escape open taint of deceit.

It is these shadings of honor which constitute so sad a chapter of human experience. Men who would refuse to steal the property of another do not always hesitate before the opportunity to practice shrewdly upon the confidence reposed in them as successful business men. Nor do they decline to take for themselves a share of the proceeds of business transactions out of all proportion to the value of the services rendered by them.

It was just this type of compromise which assailed Jesus in the days of his supreme temptation. There lay before him two opportunities. By nature and training he preferred the supreme and unquestionable choice of that ideal which had ever occupied his thought as the hope of his people and the world. He had believed that the kingdom of God would appear in the world through the coming and leadership of some choice and elect spirit who should proclaim the holy will of God and bring the people, not by political means, but by moral persuasion, to that exalted estate toward which their providential history looked. Once this condition could be reached there was no doubt that the influence of such a purified and eager nation would have marked effect in bringing to pass the moral and religious regeneration of the world. Such dreams the prophets had cherished. Jesus accepted them and lifted them to their highest value in his ambition for the future and his self-dedication to this royal ideal.

But at once there arose the question as to whether such a severe and exalted experience was possible of achievement for the nation by any leader who might arise; and now that Jesus knew himself to be that hoped for leader, the question was supremely important. He knew all too well the character of those hopes which lay in the hearts of the religious and political leaders of the nation. He knew that his ideals would make but small appeal to such men. How could he win without their help? Why might he not accept their view as the only practicable one and thereby avoid the danger of a complete failure? Of the two choices the first was more satisfying but less practicable, the second less desirable but easier of attainment. And was it not after all better to gain a partial victory than to miss altogether the object of his mission through an unreckoning devotion to an unattainable good?

Then too, Jesus was not unaware of the personal element in his problem. To persist in the first of these choices meant his alienation from the men who were the acknowledged religious leaders of the time, and who in spite of great limitations in their vision were still the best men of the age. That way lay suspicion, hostility, persecution and death at last, with possible failure as the result of all. That way lay days of hardship and nights of wakefulness, journeys and labors of painful and lonely experience, continued misunderstanding and the loss of that affection which was to him so keenly essential to happiness. On the other hand, there was, to be sure, a partial compromise with the grosser desires of the people and their leaders. But there was at least the reasonable expectation of success. On that course he could not wholly fail, and moreover he would avoid those dangers both to his own life and his plans which brooded over his spirit like a haunting presage of evil. Why not take the easier plan? Why not be content with a partial success and so avoid the danger of an utter failure? For who could tell whether, after all was done to insure the success of his supreme ideal, he might not find humanity too selfish and indifferent even to profit by his holy and uncalculating sacrifice?

That was the great decision which Jesus was compelled to make. Upon it lay the issue of his whole ministry. To dare all and perhaps to fail, or to attempt part and be sure of success. These alternatives were balanced in his mind through those bitter and torturing days of anxiety and physical weakness. What the decision was to be could not yet be foreseen. Heaven and earth might well have waited in agonizing spirit while the Master fought through his battle with temptation treading the winepress alone.

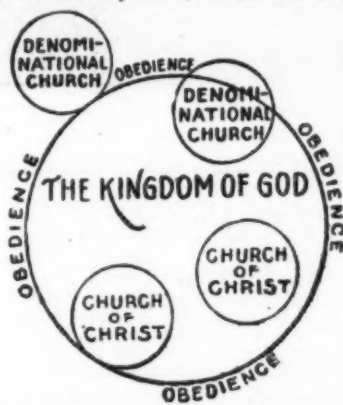
—The will of Mrs. Caroline W. Newstadter of New York gives \$1,000,000 for the erection and maintenance of model houses in New York for families of moderate means, and \$545,000 for other philanthropic purposes.

## What Disciples Do Not Believe—Illustrated

This is the sad fate that has today overtaken the Disciples: to have developed within their own fellowship a body of thought more typical of the precise thing their whole history protests against than can be found elsewhere in Christendom. This body of thought rests upon a single text of Scripture, John 3:5—"Except a man be born of water and of the spirit, he cannot enter the kingdom of God." There is no other text of Scripture that supports it. Like a huge pyramid standing on its apex it bears its whole weight upon this solitary verse. "Born of water" refers to baptism. Baptism, therefore, is immersion. No one not immersed can enter the Kingdom of God. And of course no one can be a member of the Church who is outside the Kingdom of God. Only those who have been immersed, therefore, are members of the Church of Christ. Only those churches are churches of Christ which practice immersion only. Methodist, Presbyterian, Episcopalian churches are not churches of Christ—they are "denominational churches." Christian union may not be practiced with any except immersionist churches and with immersed Christians.

That this way of thinking should have found soil for its wretched roots in the minds of any considerable group of the Disciples of Christ is an historical irony at which Satan must laugh. But here it is in full bloom and cultivated by an active journalistic propaganda. The Christian Standard recently printed an article by a contributor for which its editor gratuitously furnished the accompanying diagram to illustrate the contributor's argument. The article and diagram were as follows:

A Church of Christ is supposed to be in his kingdom. Then, when one becomes a member of one of Christ's churches, if not already in it, he becomes a citizen of his kingdom. But,



as he can not enter the kingdom unless he be born of water and of the Spirit (John 3:5), therefore he can not enter a church in the kingdom without being born of the water and of the Spirit. Hence, when one becomes a member of any church without being born of water and of the Spirit, that church is not in the kingdom—not a church of Christ.

To say any one should be recognized as a church-member who is not born of the water and of the Spirit, is either to confess that the church is not

Christ's, or else deny that Christ was correct in reference to the terms of entering the kingdom, where only a church of Christ can be found.

He who says "water" (in John 3:5) has no reference to baptism should name some initiatory act other than baptism requiring water for its performance. But that can not be done. Hence to recognize the unbaptized as members of any of Christ's churches is a total error no matter what reasons may be claimed for it.

One could hardly find a more concise and pertinent statement of what the Disciples' position is not. It is against precisely that sort of teaching (not involving of course, this particular passage of Scripture) that the soul of Thomas Campbell revolted. He grew sick at sight of miserable little sects excluding others because they did not agree with them. He said:

It is to us a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such are not only agreed in the great doctrine of faith and holiness, but are also materially agreed as to the positive ordinances of the Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist; that is about matters of private opinion or human invention.

"What a pity," he exclaims, "that the Kingdom of God should be divided about such things!" The passionless logic-chopping of the above contemporary article is the antipodes away from Thomas Campbell's thought and temper.

The Christian Century has its view of John 3:5. But if the above construction of that verse were absolutely without logical flaw, it could not outweigh and suppress for us all the rest of the New Testament and Christian history. The facts are against that construction. Men are in the Kingdom of God who have not been immersed. We can more easily doubt our power to understand that text aright than we can deny the facts that God multiplies in such abundance and clearness before our eyes.



### On Representing the Disciples

A most interesting letter is that of Mr. Frank E. Robey found on Our Readers' Opinions page. Mr. Robey is principal of the high school in the city of his residence. He writes from the layman's standpoint, and what he says possesses, therefore, more than usual significance.

Underneath his deep appreciation of *The Christian Century* and his sympathy with the ideals which it is cultivating Mr. Robey feels that there is a marked disharmony between these ideals and the great body of sentiment of the Disciples. He takes us mildly to task for assuming that our ideals represent the Disciples, and good-naturedly impeaches us for "consciously misstating the facts" in crediting our brethren with holding broader and more gracious views than he thinks they actually do hold. "In five [Disciple] churches which I have attended in the last four years," he says, "I do not believe five people could be found who would publicly support a proposition to practice Christian unity."

Mr. Robey's statement concerning these particular churches we do not intend to call in question, although we would add that it would make all the difference in the world how the proposition was put before them—in what temper and in what terms. If the temper was one of impatience or disillusionment or cynicism the proposition would surely fail. And even if it succeeded, the churches would no doubt have isolated themselves by their unsympathetic, uncoöperative, holier than thou attitude toward the Disciples' brotherhood. So that the forward step would have little more than local significance, and that of doubtful value to the cause of Christ.

Likewise if the proposition were put to such congregations in the wrong terms it would have little hope of carrying, and if it carried would have little significance. For example, the proposal to receive the "pious unimmersed" into fellowship is not a gripping proposal. That epithet does not describe the people whose reception is under consideration. It entirely lacks the essential thing that ought to be said about them. That they are "pious" does not distinguish them from devotees of Buddhism. Whether they are "immersed" or "unimmersed" means nothing religious at all. To consider a proposition to receive the "pious unimmersed" into fellowship does not allow a congregation to face the full fact. The full fact with which a congregation of Disciples must deal is that these persons under consideration are Christians, members of the Church of Christ, baptized members of the Church of Christ, and that they come bearing letters from a church of Christ commending them

to the fellowship and care of this congregation. The facing of such a fact as this will touch the conscience and intelligence of a congregation of Disciples as no talk about the "pious unimmersed" or "Christian character" or an "ethical test of fellowship" will do. There is only one course that a church of Christ can take, if it is determined to deal Christianly with such a fact.

We therefore believe there are possibilities in the situation presented by these five churches which perhaps even our keen-sighted correspondent does not himself discern.

But a word now as to representing the Disciples. The Christian Century believes that a people has the right to be represented to the world in the terms of its deepest purposes. Often these purposes lack consistent expression in the established customs and characteristic phrases in vogue among its members. These customs and phrases may actually contradict the essential purpose of a people. A phrase may have been formulated to meet a particular situation and afterward given universal application. A custom that came in by sheer accident may have remained and grown sacred through the law of inertia. There are two ways of describing such a people. We will call one the photographic and the other the interpretative.

The photographic description simply sets down the prevailing practices of the people and quotes the phrases in which they characteristically express their views and purposes. Such a description is static; it regards its object as a fixed quantity, posed for its photograph.

The interpretative description penetrates prevailing practices and prevailing opinion; it cracks open characteristic phrases; it goes back to origins and traces out the historical process, asking all the while how this custom came to be, and in the heat of what controversy was this phrase formulated? It strives to go below the static things of the surface to the dynamic forces that push the community along. It takes account of the fundamental intention or passion of the community. Its picture is therefore idealistic rather than photographic. And it asserts that this idealistic picture is more real than the photographic picture, that it represents the facts while the photograph misrepresents the facts.

Any description of the Disciples of Christ in terms of their customary practices, or a consensus of their opinion, or their traditional phrases is a faulty and misleading description. These very phrases and opinions and practices are themselves to be interpreted by the original purpose and the historic experience of the Disciples. No fallacy has wrought within our communion so deadening an influence as the habitual appeal of even our leading minds



to the "consensus of opinion" of the brotherhood. Mr. Robey says he doubts if there are five persons in five congregations who would be willing to practice Christian union, and upon this observation—a photographic observation—he builds the judgment that the Disciples do not truly wish Christian union. We reply as above that it all depends upon whether the full fact is presented to such congregations. We believe that there is in the soul of every congregation of Disciples an insight and a conscience, the heritage of the fathers, which would inevitably determine it to practice Christian union if it were properly brought to face the full fact of its present opportunity so to do. When The Christian Century describes the Disciples, therefore, it likes to describe them in terms of their deeper conscience and ideal rather than their surface opinion or practice.

Here is an apt illustration close at hand. Elsewhere in this issue of The Christian Century will be found a resolution passed by the trustees of Berkeley Bible Seminary defining the position of that institution as "in accord with the plea and position of the great body of the Disciples of Christ throughout the United States and therefore opposed to all innovations subversive of the teachings of the New Testament." If this resolution means that the Seminary intends to reflect the opinions and conform to the practices which it finds in a photographic description of the Disciples it is an ignoble resolution. An educational institution prostitutes its essential character when it so defines its position. No consensus of opinion nor prevalence of practice can be normative for an institution that is worthy of the educational ideal. But if the trustees meant by their resolution to assure the brotherhood that they and their Seminary were consecrated to the furtherance of the ideals and purposes of the Disciples, then their resolution should meet with applause from the whole brotherhood. In spite of certain suspicious-looking phrases in the context of the resolution, we have chosen in our comment elsewhere to interpret it in this latter sense. But it should be pointed out to these trustees that real devotion to the Disciples may, and likely will, lead their Seminary at times to *withstand* the consensus of opinion of the Disciples and to actually foster innovations in the face of traditional practices.

The Disciples' journalism affords another illustration of the deadening influence of this photographic conception of the Disciples. In the early days its journalism was independent and therefore creative. It actually led the people. Later it became apparent that the commercial advantage of a journal lay in its shrewdness in reflecting the consensus of opinion of the churches that had espoused the ideals of Christian union. It ceased to lead. It became a mouth-piece of popular sentiment, prejudice and partizanship. Underneath the protection afforded by this newspaper policy of frankly "taking the brotherhood as it is," the most flagrant corruption of the Disciples' ideals has gone on. We need cite now but one instance—our evangelistic ideals. An editor whose paper talks much of the "consensus of opinion among us" once declared in personal conversation that the evangelistic methods now in vogue in our churches ought to be smitten "hip and thigh." But no paper has afforded this corrupting business better protection or given it more specious respectability than this self-same editor's paper. His personal convictions were in harmony with the evangelistic ideals of the Disciples. His editorial policy was determined by the photographic picture of the prevailing practice.

Now if Mr. Robey should ask The Christian Century to state the Disciples' attitude toward evangelism we would not give him a photographic picture of present practices. We would affirm this paradox: that the Disciples are opposed to the typical revivalism of today—even while nine-tenths of their churches are engaged in it. We would affirm that they are being caught with a trick, that they are being made to contradict their historic conscience on the subject of conversion by the methods now employed by many conspicuous revivalists, and we would declare that any description of the Disciples as a body enamored of and committed to this hypnotic revivalism was a misrepresentation of them.

But let us return to our journalism. The final stage in the development of this false conception both of the Disciples and of journalism, has been reached in the proposal to officialize an organ that shall "speak representatively" for the Disciples, accurately reflecting the "consensus of opinion" of the majority. A good man has been led into giving a large sum of money in order that this thing may be accomplished. Thirteen men have been chosen through whom the "consensus of opinion" shall filter to the staff of editors. But even that precaution is not sufficient. Before an editorial is allowed to see the light it has to run the gauntlet of the editorial staff and submit to pruning and modification—in short it has to be



thoroughly depersonalized. This depersonalization has been actually acclaimed as an advantage and a virtue by those who are engaged in doing it!

In very plain speech The Christian Century declares that the fundamental principle upon which this so-called "representative" journal proceeds is vicious. Its unavoidable issue will be to carry the Disciples' consciousness still farther into the sectarian mould. Its elaborate channel for conveying to its pages the "consensus of opinion" of the Disciples will produce a mere photographic picture of our people. A picture of the true brotherhood of Disciples, the ideal brotherhood, the great original, historic and fate-laden enterprise with which the fathers were commissioned, it will not give, because this picture will be blurred and eclipsed by the sharper outlines of the photographic picture created by the paper's sensitive and responsive contact with the "consensus of opinion."

Meantime there will be voices, whether they speak through a newspaper or in some other way, that will represent the Disciples more truly, more fairly, than any "consensus of opinion" represents them. Such a voice is that of Rev. J. R. Perkins in Alameda, Calif., the sad news of whose physical collapse has just reached us. A hair-breadth majority voted him a heretic. But he represents the Disciples and his opponents misrepresent the Disciples. The full distance which the "consensus of opinion" of his church board has gone from the great ideals of our movement cannot here be stated. But it stands no further from the Disciples' historic position than does the sentiment of the manager of the "representative" newspaper who told the churches on the Pacific Coast recently that if any Disciple wished to practice Christian union with unimmersed Christians he should go to the Methodists! That sort of counsel may settle the question for a majority of the Disciples but it does not settle it for the Disciples.

Despite their "representative" papers, their Alameda majorities, their Spencers and Sweeneys, their "only five persons out of five congregations who would support a proposition to practice Christian union"—despite all these, he truly represents the Disciples who pictures them as a people consecrated to freedom of mind and to breadth of Christian fellowship—a fellowship as broad as the whole Church of Christ.

—A letter signed by Missionaries F. E. Miegs, Dr. W. E. Macklin and James Ware and dated Shanghai, China, Jan. 8, puts their conservative and trustworthy confirmation upon the most serious description of famine conditions in that land. They say: "We have been getting into touch with the work of the Central China Famine Relief Committee, and consider it of such great and immediate importance, that we have taken the liberty of asking them to write you, and of assuring them of your sympathy and coöperation. China is facing the most terrible famine in many years, and in the midst of the fight for liberty has but little opportunity to care for the famine situation. She is in desperate need of our help."

## Editorial Table Talk

### Creating the Atmosphere of Union

Bishop Charles P. Anderson is the chairman of the Episcopalian Commission on Christian Unity. In addressing a meeting of the Baptist ministers in Chicago recently he said:

We must first create an atmosphere of love and fellowship before the conference proposed will be of any benefit. Until that time there will be so many imaginary differences that a unification will be almost impossible. The trouble with the Christian religion is that it has been analyzed to death. Every fact of the religion has been so minutely analyzed that it has caused many to wonder whether the facts expounded are true at all. There is too much analysis and too little synthesis by Christian people.

Proceeding the Bishop recommends the cure for many of our church ills.

Christian peoples should magnify the work of other Christians, even though they represent a different branch of Christianity. There is a tendency to minimize the good of Christianity, because of certain distinctions of belief. We should all become united under the great banner of Christianity instead of being divided as we are. We should love each other for the mutual good and toleration of the Christian beliefs.

Commenting upon these fine deliverances the *Churchman* says:

"They are indeed enemies of that better understanding between Christians which promises unity, who seek to suppress differences by compromise or to ignore them by a process that is called love, but is in truth sentimentality. The preservation of differences and the element of the truth behind them is essential, if any contribution is to be made to a unity that is worth while—a unity rich enough to satisfy the needs and the hopes of humanity. It is not difference but division that is sin. When the relation between God and man, and man with man in the one Body of Christ is made to rest upon facts and not upon man-manufactured formulas as definition of fact, then the necessity for all the things that the human heart and soul and mind can contribute to the fulness of a Catholic church becomes a realized need. . . . But more even than common sense and common loyalty—even our Lord himself is today, through many a prophet throughout Christendom, forcing home the inevitable truth that those who claim membership in Him are false to their claim if they do not include all whom He claims, whether those who are visibly His by baptism or those whom He is saving through His word and His love.

However far off Christian union may be, that consummation can only be realized as we cultivate the fraternal, and resent every expression of uncharitable views. Some of the great reforms in our political and social life within recent years have been wrought by agencies that announced no program of reform, but silently and resolutely set about their task to work what is now a matter of history. Would not the irony be crushing if Christian union should be consummated by those who at one time seemed wholly indifferent to the need of unity, while the people who made it the red letter event in their church propaganda should be entirely left out? Doctrinal bases of union are important and essential, but there can be no use for them until an atmosphere is created in which any such basis will seem natural and not abnormal.

### What the Statistics Show

The following facts based on the statistics recently announced in *The Christian Century* are worthy of note:

1. The Greek Catholic Church has leaped in membership in this country during these 20 years from 100 to 175,000 members. As these people conduct their services in the Greek language exclusively, we may see here our rapid growth in one of the foreign populations.

2. During these 20 years the Spiritualists have multiplied by 344 per cent, showing the most amazing growth in the entire table, as in this aggregation foreign immigration plays perhaps no part.

The Latter Day Saints show a growth of 143 per cent, a large part of which, of course, is foreign.

3. The Roman Catholic Church has doubled its membership in this country during the last 20 years and now has nearly two-thirds as many members as all the Protestant Churches together. The increase of the Roman Catholic Church during these two decades was 100 per cent, while the increase of the combined Protestant Churches was only 59 per cent of their membership.

In the year 1930, if the same rate of increase continues, the Roman Catholic Church will equal the Protestant Churches in membership in the United States.

4. The percentage of increase in the 12 Protestant denominations (North) showing the greatest growth during these 20 years is as follows:

Lutheran Synodical Conference, 118 per cent; Disciples of Christ, 100 per cent; Lutheran Evangelical Synod, 88 per cent; Protestant Episcopal, 76 per cent; Presbyterian Church, 69 per cent; Dunkard Brethren Church, 64 per cent; Baptist Church, 50 per cent; German Reformed Church, 46 per cent; Congregational Church, 45 per cent; United Presbyterian, 45 per cent; Methodist Episcopal Church, 44 per cent; United Brethren Church, 44 per cent.

—It was felt by all present at the Parliament on American Missions held in Chicago last week, that the conception of the American missionary problem as it lies in the minds of the leaders of this enterprise gives them the right to claim for it an importance which the Disciples have been all too tardy in affirming. Too much hitherto has the task been taken in terms of the establishment of Disciple churches where none now exist—an enterprise of denominational propaganda. At last the wider vision has come and the conception seems to be growing that the basic function of the American Missionary Society is to connect the Disciples helpfully with the great enterprises of the Kingdom of God in American social life. In the performance of this function the great cities loom up as strategic centers where the type of our future civilization is being determined. The overlapping of churches of Christ in country places and small towns presents a problem whose solution inevitably will mean the decrease of the number of churches in order to increase the church's efficiency. Federation leading to ultimate union is the path American missions is bound to take. Thus the breaking down of denominational lines so manifest in foreign missions is implicit in the enterprise of home missions. Dr. McCash was full of enthusiasm with respect to the significance of the recent survey of western religious conditions in which he participated with the secretaries of four other religious bodies. The results of this coöperative attitude on the part of Home Mission boards can hardly be calculated. The series of parliaments now in progress was begun March 4 and will continue until May 1. In every community in which they are held the church leaders should put forth every effort to bring the people out to participate in them.

—The trustees of the Berkeley Bible Seminary in California unanimously adopted the following resolution at their meeting, recently: "Resolved, that we, the Board of Trustees of Berkeley Bible Seminary, hereby declare and define the position of the Seminary to be in full accord with the plea and position of the great body of the Disciples of Christ throughout the United States; and, therefore, to be opposed to all innovations subversive of the doctrines and teachings of the New Testament." This is a commendable resolution in every way. A school appealing to the Disciples for support should be in accord with Disciples' principles. And of course any Christian school will oppose all innovations subversive of the teachings of the New Testament. The great good fortune of a Disciple school is that in maintaining this intimate fellowship with the brotherhood which Berkeley Seminary seeks it need not surrender a jot of the educational ideal of freedom in the search for and teaching of truth. The Disciples do not ask conformity of their colleges; they demand that they shall be kept free of ecclesiastical pressure.

—Collier's Weekly says that in London, a city of 7,000,000, in the year of 1910 there were thirteen trials for murder. Of this number, eight ended in conviction and all eight were sentenced to death. In our American cities the riot of murder is appalling. While in London there was an average of one murder for every 500,000, the average in some American cities is one to every 2,000. High prices obtain in the case of every commodity except human life, which seems cheaper today than ever in the country's history. For this terrible state of affairs, our courts are largely to blame.

—Bishop Charles Edward Cheney in the pulpit of Christ Reformed Church, Chicago, last Sunday brought to a close the fifty-second year of his continuous service in that parish. Bishop Cheney's sermon on "The Redemption of Time" was listened to by the grandchildren of those who were first numbered among his flock.

—Governor Foss, of Massachusetts, has broken all New England records for the use of the pardoning power, having restored eighty-one prisoners to liberty during a year in office. His pardons include eleven murderers.

—"We are too busy manicuring our theology," said Rev. C. C. Wilson in First Church, Milwaukee, last Sunday, "the world goes past our doors. It doesn't want creeds and dogmas; it wants friendship, fellowship, love."



# Union of Missions in China

Secretary Barton, of the American Board, Outlines a Plan

The conference of the Foreign Missionary Societies of America, which was held in New York, may result in definite action for union among the leading missionary societies at work in China. Dr. James L. Barton of the American board led in the discussion of the proposition, and made a profound impression by his able address. A committee appointed to consider the matter made a report which practically endorsed his views.

## His Platform.

Dr. Barton said that there ought to be one common name adopted for all Protestant Chinese congregations, so that denominational differences should be submerged out of the sight of the Chinese public. Separate denominational institutions of education should be promptly merged—all, including even theological seminaries, should be operated on a union basis. All Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. And finally, some arrangement ought to be made for executive control on the field which would govern all Protestant mission effort harmoniously. District councils for the various provinces and one great board of strategy for the whole nation should be made up of the leaders of all denominations, both foreign and native, and should be vested with the final power to determine the scope and sphere of each denomination's activity in the field, distributing forces strategically and harmonizing their relations.

## A Common Confession.

Dr. Barton called attention to the interdenominational character of some of the most important of the American and Canadian missionary organizations already existing and noted that the larger and more influential of the other societies number but seventeen, chiefly Presbyterian, Methodist, Baptist, Episcopalian, and Congregational. Continuing, he said:

"It is in order to ask how much and how little these communions at the present time have in common in their policy and method of propagating Christianity among the Chinese. Let us here suggest a few of the fundamentals which, it seems to me, we unitedly and habitually advocate and practice. These should constitute a common starting point for more active co-operation.

"We believe God is the father of the Chinese as well as of the European, and that because of His great love for the world, including Chinese, He sent His son to earth.

"We believe every Chinese is in need of the saving knowledge of Jesus Christ as revealed in His gospel and proclaimed by the apostles.

"We believe the Old and New Testament contains the supreme revelation of God to men, and that it should be universally preached and distributed in printed form in the vernaculars of China.

"We believe in the power of the gospel lived and practiced by godly men and women and orally proclaimed in the language of the people to transform individual lives, to regenerate society, and to provide a safe foundation for the state.

"We believe in the preparation and dissemination of a Christian literature in languages understood by the Chinese and prepared to meet the needs of the Chinese mind.

"We believe in the value and potency of the medical missionary for the demonstration of Christianity and for the relief of physical suffering.

"We believe in the necessity of providing a Christian education in all grades and for both sexes, from kindergarten to the normal school, the college, and the theological seminary or training school, for implanting Christian principles in the minds of the young, for raising up Christian leaders in all trades and professions, and for creating for the Church of Christ in China an adequate and efficient Christian leadership.

"We believe in the Chinese church, self-controlled, self-supported, and self-propagating, to become independent of foreign domination, itself the leader in organizing and directing agencies of its own creation under

tory the people of China are in a position to learn in the school of observation and experience and to profit by what is learned.

"China will demand an adequate system of education wholly disconnected from her traditional history, and including all that will make her peoples genuinely learned. While in a half-hearted way for nearly ten years there has been a turning toward modern education, we may now expect a movement in this direction as much in advance of six or eight years ago as that stage was in advance of the educational system of the Ming dynasty.

"The Chinese will soon recognize that they



A Group of Chinese Christians.

God for the Christianization of the empire.

"We believe that the modern education of the Chinese as a whole must be accomplished at the expense of the Chinese themselves; at the same time we are agreed that as a means of implanting Christian truths and ideals in the minds and hearts of the youth during the formative period of their lives, there is no agency more potent and permanent than the Christian teacher. We are therefore agreed that it is a legitimate part of missionary work to prepare for this service selected Chinese students for both missionary and government schools."

## Endorsement of the Conference.

The committee to which Dr. Barton's proposals were referred, said in its report:

"This conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian church in China and promise the missions that they will have in such efforts the hearty support of the members of this conference."

The conference added to this assurance another resolution specifically endorsing united work in "education, preparation, and publication of literature, hospitals, and philanthropy."

## Prospects in China.

In discussing the changes which are now agitating China, Dr. Barton said:

"No longer will the foreigner be looked upon as the enemy of the country, himself a 'foreign devil' and his customs ridiculed and despised. Foreign ways are rapidly becoming the ways of China. The old haughty arrogance is broken and for the first time in his-

have no religion adequate to meet the requirements of a great nation holding international relations with the leading governments of the world.

## No Longer Despised.

"No longer will Christianity stand as a despised religion. All efforts hitherto necessary to secure a hearing and to overcome deep-seated prejudice and even violent opposition, can now be directed to constructive endeavors in the way of organizing measures to systematize instruction in the fundamentals of our Christian faith.

"No longer will Christian books and periodical literature be compelled to force their way into isolated homes, but the very character of the changes now taking place will compel intelligent Chinese to seek in the printed page answers to the questions that will crowd upon them regarding history, education, morals, and religion.

"We may confidently expect that the demand for Christian missionaries and the institutions for which they stand will be persistent from regions into which entrance hitherto has been scantily obtained. We may also be certain that the Chinese themselves will be more ready than hitherto to assume responsibility for their conduct and support.

"We may expect that effort will be made to give Christianity some official standing in the country, if not to make it the state religion. Christian forces must be organized to meet such propositions and prevent action that will nationalize its name and form while crushing out its spirit and life."

# Christian Missions on the American-Mexican Border

**Illuminating Story of the Work of Rev. S. G. Inman and His People's Institute in Mexican Border City of C. P. Diaz.—Overcoming Racial Suspicion, Rendering Practical Social Service and Imparting Christian Ideals to Old and Young.**



BY JESSIE L. P. BROWN.

*The People's Institute, with Monument to Hidalgo in Foreground.*

The borderland between two continents, unless impassable, is always the seat of stronger prejudices against the neighboring nation than is the interior. Misunderstandings, unfriendly competition, and the thousand and one pinpricks of commercial and social rivalry are increased a hundred fold by the concentration of the bad elements of the two peoples. A handful of the baser sort can be a spark to light a smoldering flame that burns itself out on the houses and lands, the flesh and sinew of the two peoples. "Bad blood" between nations seldom starts at the capitals. Diplomacy and the *entente cordiale* reign there. Out on the borderland, where man trades with man, and each stands to the other for a whole nation or race, where feelings are raw and expression is free, where human life counts for little and patriotism too often means blind bragging—here is the arena, with both sides eager for the drop of a hat.

## Racial Prejudice.

On the borderland each nation interprets itself to the other more actively, if less truly, than in the councils of state. It is easier to convince the Canadian Parliament of our honest intentions toward reciprocity than to allay the fears of the average dweller on the border. The border man has a feeling against the other side. In fact, the whole border has feelings.

But the question of interpreting one nation to another is more serious where racial prejudice is added to national. Points of view are irreconcilable. Distrust becomes dislike, a pin prick an ugly open wound.

## Annexation a Sore Memory.

Such has been the situation on our southern border for many years. If the annexation spectre proved such a bugaboo to Canada with all her wealth and the power of England back of her, what must it appear to the Mexican, who looks across the Rio Grande to the fair fields of Texas, and recalls the days of '47. Annexation is more than an imaginary bogey—it is a sore memory the fathers have given the sons. That what has been done once can be done again is easy reasoning. Its Monroe Doctrine, with no healing in its touch, only probes the wound each time it is applied.

## Contracts with United States.

The vital points of contact between the United States and Mexico are four—Brownsville and Laredo to the East (the latter on the direct line from St. Louis to Mexico City), El Paso and Eagle Pass on the west. The town C. P. Diaz, named for ex-President Diaz, and officially changed to Piedras Negras since the revolution, is on the Mexican side, opposite Eagle Pass. Like many a dusty Mexican town it has its market place and plaza, its bull-fight ring, cock-pit and theatre. Its uniqueness among Mexican towns is *El Instituto del Pueblo*, The People's Institute, which is doing more than any, than all other agencies combined, to arouse interest in civic, political, educational and moral advancement and to bring about a more cordial feeling toward the United States.

## Religious But Not Obtrusive.

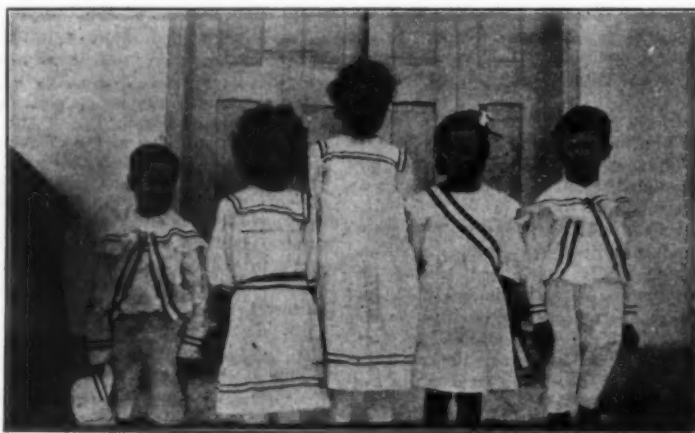
The People's Institute is housed in substantial quarters, owned by the Christian Woman's Board of Missions, of the Disciples. Its work is truly religious, but not obtrusively so. The director and founder, Rev. S. G. Inman, saw that opposition to a foreign invasion and prejudice against Protestant influence could be silenced best by working from the civic point of view. This appeal

has caught the civic pride of the Mexican residents and officials, both local and state, who are grasping for higher ideals with the new regime. The state assembly has officially recognized the worth of the People's Institute by granting an appropriation of \$100 a month to the work, the first time such a grant has been made to a work connected in any way with a Protestant church.

Under the Diaz rule ideals were abstract theories that filtered away into sterile nothingness. Genius for leadership found expression in poetic and blind patriotism, the poetry of rhyme not reason. The new regime must make good if it would hold its own, so it welcomes the practical visionary. Instinctively Mexico would prefer that the dreamer of dreams, who can lead her into the promised land of true liberty and enlightenment, be a Mexican, certainly not an American, but how beautifully all feeling against foreign leadership has been allayed by the "Señor Director" of *El Instituto del Pueblo*, when one of the Mexicans, in a heated discussion against the United States, spoke of him as, "not an American, but a citizen of the world, the friend of humanity."

## New Ideals Wanted.

The new Mexico wants new ideals, the young Mexico needs a true appreciation of



*Mexican Children of the Christian Mission School ready to take part in a Patriotic Fiesta.*



conditions and possibilities to bring an advance in the whole body politic, and opportunities for individual expression in good citizenship and honesty. To increase the efficiency of the individual and so of the whole nation is a vital aim of the People's Institute. Speaking generally we find that Mexico has but two classes of people: the

shine Guy" Inman, as he is known to his hundreds of friends, has a way of making the dumb to speak and even the reluctant oyster to bring forth its pearl for his beloved Mexicans. The best in every line is none too good for this rejuvenating nation.

#### Freedom of Expression.

At the conferences the young men and

#### Charity and Relief Work.

When a large district of the town was wiped out by a cloud-burst, the houses being built of adobe that melted down like mud pies on the heads of their inhabitants, it was the Institute that opened its doors to house the homeless. It was the director who organized the first relief benefit and served on the relief committee that collected funds from both sides of the Rio Grande, a practical example of Gringo efficiency and brotherly kindness.

In a hundred ways the People's Institute has served the people of northern Mexico. It has won a high place in the civic life. It is here that one meets officials of city, state and nation, here that movements for the betterment of the community have a home, and here that the hatred of the Latin-American for the Gringo across the river is being dissolved in the light of a new understanding. Not long ago, a distinguished Brazilian agriculturist, Sr. J. de la Sa Pereira, after seeking in vain to find what Mexico is doing along advanced agricultural lines, was detained at C. P. Diaz for a few hours. Director Inman just happened, as usual, to come along, and, finding that the Brazilian mission to Mexico had been fruitless, immediately sent for Sr. Zefarino Dominguez, the Burbank of Mexico, who quickly changed the Brazilian's point of view and official report on Mexican agriculture.

#### Apostles of Brotherhood.

Only once, at least in North Mexico, has an American been honored with applause on ascending a Mexican platform. Latin chivalry and sense of fair play may give applause to an American after he has been heard, but El Director Inman recently was greeted with deafening applause, when called from the floor to speak at the first conference of parents and school teachers of the city. The meeting had been arranged at Mr. Inman's suggestion, and then he had retired to the place of a mere spectator. The Mexicans explain it this way. *El Instituto del Pueblo* is the people's institution, and "El Director Inman is not an American, or a Frenchman, a German or an Englishman, he is a citizen of the world and the friend of humanity." Nevertheless, he and his work are the apostles of brotherly love, the bringers of the best that a strong nation has in gifts and service to a younger sister.

New York City.

#### The Coming Campaign

Same old issues, same old game;  
Same old charges, same old blame;  
Same appeal to shop and farm,  
Same old viewing with alarm.

Same old roorbacks rooring back;  
Same spellbinding, too, alack;  
Same old racket, far and wide;  
Same old pointing out with pride.

Same old tariff, same old roar;  
Same old foemen to the fore;  
Same old fussing, same old broil,  
Same old horny-handed toil.

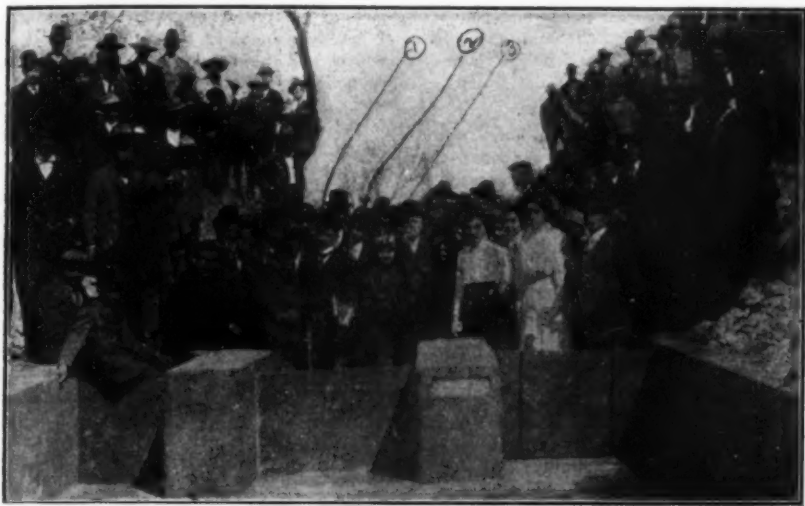
Same old bluffing, same old fears;  
Same old hisses, same old cheer;  
Same old boasting for effect,  
Same old little to expect.

—Chicago Record-Herald.

#### His Revenge

Official (to barber, condemned to death)—In an hour's time now, my poor man, you must prepare for your doom. Have you any last dying wish?"

Condemned Barber (savagely)—Yes, I'd like to shave the Crown prosecutor.—London Opinion.



Inauguration of new irrigation canals, built by the new reform mayor who was nominated and elected by a group of People's Institute men. This man, Lic. Enrique del Castillo, is doing wonderful things for the city, cleaning it up both physically and morally. He counts the People's Institute his greatest assistant in this work.

(1) Lic Enrique del Castillo. (2) Rev. S. G. Inman. (3) Miss Jessie Brown, New York.

rich, well educated upper class that draws its sustenance from the lower class, its culture from France and the Continent, and the lower class that works for the others and gets but little for its toil. Mexico needs a middle class—skilled artisans and mechanics, workmen, farmers, shop-keepers and business men with modern methods, able to win by merit the outsider's place in his land.

#### Practical Service of Institute.

This is the service the People's Institute renders the Mexican. There are classes in English night and day, in stenography, telegraphy, geography, geometry. What the Y. M. C. A. is doing for the young men of the United States the Institute is trying to do without over-emphasizing the religious view point. As funds increase new classes will be added, the library enlarged, gymnasium and baths provided for a tub-less town, athletic tournaments organized, and a circulating library established for a community ignorant of its use. The Institute is in special need of English teachers. Its English classes are taxed to capacity limit. A young Mexican wants to be a Pullman conductor—he becomes to the Institute to learn English. A boy is going to New York to see the city and to learn business methods—he enters an English class at the People's Institute. A teacher in the public schools can get better instruction in English at the Institute than privately. She goes there.

#### Conferences and Public Meetings.

Gradually, if these students are in the night classes, they come early for the conferences, to hear what is new tonight. The saloon has no attraction for the hundred or more young people, out of a city of ten thousand. The conference, or public meeting, may be conducted by the young people themselves, on topics of current or merely local interest, or there may be an outside speaker, who talks on municipal reform, travel, education; he may be a musician or a politician, a sociologist or ornithologist, just passing through the city, or held up by the custom's house, for a few hours. Whoever he is—or she—he gravitates to the People's Institute and is grist for Señor Director's mill. "Sun-

women are welcome and encouraged to express themselves, a novel experience to the man who has thought and voted all his life as directed. In no uncertain tones did they express themselves, with the result that the semi-annual gambling fetes have been stopped. For one month, twice a year, gambling tables and booths were set up in the market place for all alike to risk their little all. The toddler was held up to the wheel, the aged counted his years by the times he had won and lost. One great need of the Mexican is amusement. Gambling and the saloon, the bull fight and the cock-pit have long provided this. The People's Institute began its work modestly by opening a reading room, the first public reading room in northern Mexico. The books, papers and magazines gave new lines of thought; politics, morals and philosophy were discussed. With the coming of the Revolution the reading-room was the scene of many a heated discussion, the headquarters for the latest news. This friendly point of contact naturally brought about the opportunity for all the public conferences and classes.

#### Mediator Between Nations.

But to increase the efficiency of the individual, to bring the best of knowledge and culture are only parts of the work of the modern missionary, and of an institution like *El Instituto del Pueblo*. To interpret one nation to another is a further step toward the day of world-wide peace and friendship between neighboring nations. One hardly would expect to attend a Mexican celebration of the Fourth of July, on a border town of Mexico, while the U. S. troops camped across the river. The Institute celebrated American independence while Mexico was trying to bring about a new independence, and this with no forced effort by the Gringo Director.

Public conferences on Democracy, held at the Institute, and great moral conferences, which had to be held at the theater to hold the crowds, and presided over by the Presidente of the Municipal, unconsciously took many of their view points and methods from the history and experience of their American neighbors.

# The Lost Art of Discussion

By William E. Barton

We have come to a time when discussion is viewed with disfavor. That is a bad symptom. From the days of Plato and Socrates down to the times of the founding of the American republic, that is to say, from Athens to the New England town meeting, great systems have been wrought out by processes of discussion. Socrates and his friends went down to the harbor of Piraeus to see the races. They were starting back when some friends who lived at Piraeus met them. "Where are you going?" they asked. "We are returning to Athens," said Socrates. "That is where you are mistaken," said the harbor dwellers, "Do you see that there are more of us than of you?" Socrates liked that little joke, and stopped to discuss it. He who hesitates is lost. Socrates stopped to enjoy the hospitality of his friends, to see the torch races at night and to discuss. Whatever else they did, they discussed. And so Plato wrote his "Republic" out of what he thought he remembered of the discussions that started that afternoon between the hundred-yard dash and the torch race. It was so in the good old times of the Puritans. They discussed.

## The Discusser Disturbed.

We have nearly ceased to discuss. Time is money, and money talks; so we keep still and let the committees thrash the matter out. We look upon the man who introduces discussion as a disturber of the peace. Woe unto those who are at ease in Zion; that is, unto us, who prefer to have things run smoothly rather than discuss them. Danger lies that way. The way of life is the way of motion, change, discussion.

There formerly was discussion at every corner grocery. Abraham Lincoln became a great man because he was not very happy at home, and sat around with his chair tipped back, discussing. His famous debate with Douglas made him president. John G. Whittier was always delighted when he could escape a group of hero-worshipping women, and slip around to the corner grocery, where enthroned on a cracker box he could discuss politics, local or state, or national. In his own heart he was a poet in order to being a politician, and he wanted to discuss. Where now is the historic cracker box? We order the groceries by telephone, and our dry goods are selected out of a mail-order catalogue.

## Shoemakers Tugged at Ideas.

Once the shoe shop was a place of discussion, and many a cobbler rose to eminence. Village shoemakers became statesmen like Henry Wilson, or preachers like William G. Puddefoot—or no, there never was but one like him—but the reason for it all was that these men talked with their neighbors, and drove home an idea with every peg, and pulled through an argument with every waxed end. Now we buy a pair of somebody's "three dollar shoes" with his picture on every box, and make him governor or something, not because we ever discussed anything with him, but because he has caused his portrait to be trodden under foot of half the men of America.

Once there was discussion in the press. Pro Bono Publico and Citizen fought long-drawn battles with Reader and Semper Idem, and the people read what they said. Now that valuable space is divided between the last murder trial and the demand for

advertisements; and at the second round of letters the readers yawn, and the editor suggests that the discussion has gone as far as appears to be profitable.

## No Time to Discuss.

Once we had discussions in our associations and conferences. We supposed that was what associations and conferences were for. Now, we arrange programs. That is a very different thing. We seek for names that will draw. We take it for granted that what the churches send delegates to these meetings for is primarily entertainment, intellectual, or in the homes of the brethren. Here and there on the program is a very brief space marked "Discussion," but that is a joke. The time allowed for it is only twenty minutes, and the program is that much behind its schedule, so the moderator says, "The program committee have provided twenty minutes for discussion, but we were late in beginning, and it is now time for the next paper. The Rev. John Winthrop Robinson, D. D., has, at great inconvenience, come here today to address us on 'The Reformation of the Universe,' and we will now listen to him."

If discussion gets a little warm in the business half-hour, the previous question is moved—an unmannerly motion in almost any religious assembly. We are afraid of discussion.

## An Instance.

At the national council we meet the vice of the program maker in its worst form. Some years ago I went to the council with some resolutions in my pocket on the sub-

ject of polity. They followed some which I had introduced at a previous council, and which had been adopted. I thought the council was ready for some more—and it was. The committee to whom they were referred approved them all. But they asked me to withdraw one of them. They favored it, but "it might cause discussion," so I withdrew it. It came up three years later, however, introduced in another report, and went through unanimously. But why withdraw a resolution because it will cause discussion? What are we there for but discussion and the intelligent action which comes from it? The resolution which went through undiscussed would have been more useful if it had been thoroughly thrashed over on the floor of the council.

## Caesar's Column.

Ignatius Donnelly years ago wrote a gruesome and pessimistic story called "Caesar's Column," in which civilization went down and barbarism came back, and all our pomp of yesterday became one with Nineveh and Tyre. It is really more of a possibility than some people suppose. I do not, however, believe the book. Yet it had in it some things to make men thoughtful. One of them was the answer to the question, "Did not the people see this coming? Did they not think and read and protest?" But the answer was that the people made reading a substitute for thinking; let the newspapers do their thinking for them and politicians think through the newspapers; intelligent discussion ceased; so came despotism, and after it the deluge.

## THE DISCIPLES CONGRESS

### SUBJECTS AND SPEAKERS.

Time:—April 16 to 18. Seven sessions.

Place:—Kansas City, Missouri.

1. The Principles of Scientific Management Applied to the Work of the Local Church.

Paper.—John Ray Ewers, Pittsburgh.

Review.—T. W. Grafton, Kansas City.

### Caesar's Column.

2. Delegate Representation in General Convention for Religious Bodies of Congregational Polity.

Paper.—Dr. W. C. Bitting, St. Louis, Mo.

Review.—J. B. Briney, Pewee Valley, Ky.

3. The Social Task of the Church.

Paper.—Prof. Samuel Zane Batten, Des Moines, Iowa.

4. The Problem of Christian Union in the Light of New Testament Study.

Paper.—Prof. F. O. Norton, Des Moines, Iowa.

Review.—Burris A. Jenkins, Kansas City, Mo.

5. Is Christian Union Possible in the Light of History, Psychology and Logic.

Paper.—Prof. S. M. Jefferson, Lexington, Ky.

Review.—Prof. Herbert Martin, Des Moines, Iowa.

6. The Essential Plea of the Disciples in the light of their Origin and Aim.

Paper.—C. C. Morrison, Chicago, Ill.

Review.—J. H. Garrison, St. Louis, Mo.

The program committee has acted upon the belief that the platform of our Congress is preeminently the place sacred to the earnest, serious and thorough discussion of our problems. It is intended to be no exhibit of

antiquities or curios, but a clearing house of ideas to which all are admitted upon equal terms if they have ideas they are willing to submit to the clearing process, and if they are willing to keep sweet in the inevitable give and take which accompanies the educational process.

The Kansas City Ministerial Association will have charge of all the local arrangements and certainly we could assemble in no better or more convenient place. More detailed announcements will be made in the very near future.

Committee.—G. M. Chilton, T. W. Grafton, L. J. Marshall, Levi Marshall, Chas. M. Sharpe, Pres. and Acting Secretary.

## Recent Books Received

SOCIAL ASPECTS OF THE CROSS, by Henry Sloane Coffin, minister Madison Avenue Presbyterian church, and associate professor of homiletics in Union Theological Seminary, New York. Pp. 83. 75 cents net. New York: Hodder and Stoughton.

THE UNIFICATION OF THE CHURCHES, by Daniel W. Fisher D. D., LL. D. Pp. 93. 50 cents net. New York: Fleming H. Revell Company.

THE METHODIST QUARTERLY REVIEW, for October, containing articles by Dr. Henry C. King on "Facts that Abide," Dr. James Mudge on "Horace Bushnell," Prof. B. B. Warfield on "How Shall We Baptize?" and other articles. Nashville, Tenn.: Smith & Lamar, Agents.



## Our Readers' Opinions

### A Correction

Editors Christian Century: I have just read my letter in The Century [of March 7] and the editorial reply. I had read statements in other of our papers to the effect that The Century had declined to publish the denials of one or two of our mission boards, and, as I had not been reading the paper, I naturally concluded that no denials were being printed in its columns. Hence, I sent letter to the Standard and Evangelist in the same mail which carried The Century letter. This is the only explanation I can make of the implied discourtesy on my part.

Regarding the six affirmations which I have seen for the first time in this week's issue of The Century, permit me to say that, as a whole, I am not in accord with them.

1. I think it is the general belief among Disciples that people of every denomination who live up to the light they have are Christians—I would not like to think our people would rule out the devout Catholics. But I feel sure you do not represent the Disciples as a body when you affirm that Presbyterian, Methodist and Congregational churches are churches of Christ. Why did you not add the Roman church? It has members just as good and devout as any you will find in other communions, and they have all submitted to the application of water in the name of Christ. Protestantism is a protest against the error of Romanism, and the Disciple movement is a protest against the error of Protestantism—one of which you admit in the sixth affirmation, which, unless words fail to convey meaning, undoubtedly contradicts the fourth.

2. If I understand the mission of our plea, it is that of calling Christians of every name who are members of the Church of Christ out of denominationalism and into churches of Christ. Also, I think it is, and has always been, the hope of Disciples that when the Christian people of the world shall have been sufficiently enlightened, denominationalism will disappear and the Lord's people everywhere will hold fellowship in churches after the New Testament pattern—churches of Christ.

3. In your reply to my letter, you call my attention to the fact (?) that there is not the slightest hint in the six affirmations about receiving unimmersed persons into our churches. The fourth affirmation admits the validity of what is called baptism in the Roman and various Protestant churches. And if this affirmation be reduced to its last analysis and we occupy the position it puts us in, how can we be consistent if we decline to receive the unimmersed into our churches? If there is such a thing as logic, the hint, you disclaim, is very evident in the fourth affirmation, nor is it very slight.

Pardon a concrete example. About a year ago, a gentleman, 70 years old and a lifelong member of the Presbyterian church, requested me to receive him into our fellowship without immersion. He had been sprinkled in infancy, and argued that he had been baptized. Just yesterday he told me that next Lord's Day he will present himself for immersion—stating that he is now thoroughly convinced that he has never been baptized. He is an educated man and a thinker. Had we recognized the validity of what he called his baptism, we could have done nothing else than receive him into the church.

4. The fourth affirmation misrepresents the Disciples of Christ. They do not recognize sprinkling as baptism. [Nor does the fourth affirmation.—EDITORS.] And they insist that the scholarship of the world does

not recognize anything as baptism but immersion. If I am wrong, I have misheard and misread every thing that has come my way from this people for the last twenty-five years. Yours most cordially,  
Philadelphia. GEO. P. RUTLEDGE.

[Some time ago The Christian Century published six affirmations concerning the Christian status of Presbyterian, Congregational and other evangelical churches the pith and substance of which was that the Disciples held that they were churches of Christ, that their members were members of the Church of Christ and therefore not without baptism. Some fifty odd names of prominent Disciples were set down as endorsing this attitude toward these our religious neighbors. Two of those whose names were cited, I. J. Spencer of Lexington, Ky., and Wallace Tharp of Pittsburg, Pa., informed us that we were mistaken in assuming that they held this view. Their disclaimers were couched in indignant terms. The fact that our use of their names was wholly without authorization from them made it obvious that an apology was due from us even though we regarded the theses as the basic and catholic presuppositions of the Disciples' plea for Christian unity. Their disclaimers and our apologies have been published in previous issues of The Christian Century.

The above communication is a third disclaimer, which differs from the other two in the apparent absence of indignation. It states calmly a divergent opinion from our theses, but we do not gather that its author, Geo. P. Rutledge, takes offense at our use of his name as did the other two. We regret, nevertheless, that his name was associated with these theses and take this occasion to give publicity to his correction. We do not wish to seem to take advantage of the situation to engage Mr. Rutledge in a discussion, and the following comments are offered simply as an additional statement of our own. We have inserted numbers before certain paragraphs to which the numbers in our comments correspond.

1 and 2. Mr. Rutledge says that The Christian Century misrepresents the Disciples when it affirms that Presbyterian churches and other evangelical churches are churches of Christ. In the next paragraph he states his conception of the plea of the Disciples as a call to "Christians of every name who are members of the Church of Christ" to leave denominationalism and come "into churches of Christ." We have difficulty in holding these two statements together: Presbyterian churches are not churches of Christ, but their members are members of the Church of Christ. A church of Christ, as we conceive it and as Thomas Campbell conceived it, is simply a congregation or assembly of members of the Church of Christ. It is not clear how the Disciples can admit that Presbyterians are members of the Church of Christ and at the same time deny that one of their congregations is a church of Christ. Nor will our esteemed correspondent be able to find in representative Disciple literature or in the New Testament any such distinction as he here seems to make.

Again, Presbyterians, says Mr. Rutledge, are members of the Church of Christ. He takes no exception to our third affirmation which reads as follows: "The Disciples know of no other way of admission into the Church of Christ except by being baptized into it." [This affirmation, like the New Testament affirmation to the same effect, of

course takes faith and repentance for granted.] But Mr. Rutledge denies number IV, which affirms that baptism as administered by these churches [nothing is said in the affirmations about baptism in the Roman church, which is an entirely different matter] does actually induct men into the Church of Christ. We have no right under the circumstances to put a question to Mr. Rutledge, but we do ask our thoughtful readers this question: If Presbyterians are members of the Church of Christ, and there is no revealed way of admittance into the Church of Christ save by baptism, when were these Presbyterians baptized and in what did their baptism consist?

3. The candor and keenness of Mr. Rutledge's thought is shown in his taking exception to the statement in our reply to his former letter that there was not "the slightest hint in our six affirmations about receiving unimmersed persons into our churches." He is right and we are right. The inference he draws from the six affirmations is inexorable, just as he words it. But this inference was not even suggested by the words of the affirmations. It suggested itself to Mr. Rutledge and is bound to suggest itself to every mind that feels the historic passion of the Disciples' movement for unity. But our correspondent finds the logical basis for this practice of Christian union in the fourth affirmation. The Christian Century finds it in the first and second. If Presbyterian churches are churches of Christ and Presbyterians are members of the Church of Christ, no man can formulate a reason, satisfactory to the Disciple conscience, why the Disciples should not receive them joyfully into their fellowship. If we say they have been baptized, well and good. If we say they have not been baptized but are nevertheless members of the Church of Christ, then baptism is something entirely different than Disciples have always conceived it. But whether we say they are baptized or not, the single fact that they are members of Christ's Church is sufficient to determine our duty. The fact that they have been received into full fellowship with the Head of the Body leaves no ground whatever for a congregation of members of the Body to withhold fellowship from them. On the contrary, their membership in the Church of Christ creates a positive obligation upon the part of every church of Christ to receive them. The discussion of the baptism question is an academic discussion. The fourth affirmation may be right or wrong. But whether right or wrong, it does not affect the practical duty of practicing Christian union. The practice of Christian union is not a debatable question. It is a plain and urgent moral duty resting upon the unequivocal and positive will of Christ. No command of his is more plain nor more imperative.

4. In the last paragraph the statement that "the scholarship of the world does not recognize anything as baptism but immersion" is astounding. That such a claim could have become current among Disciples and Baptists taxes one's faith in the human intellect. Mr. Rutledge is not alone in asserting it. Alexander Campbell affords him a classic precedent. But, as we showed in the initial articles of our recent series on the "Meaning of Baptism," the claim is absolutely unfounded. A very small, almost negligibly small, portion of the world's scholarship holds that immersion is the only baptism.

In closing our comments we would revert to the opening paragraph of our good

friend's communication in which he states that the misrepresentation of The Christian Century's attitude by other papers was responsible for his rushing into their pages with a denial of statements we had not attributed to him at all. The moral of which plainly is that Mr. Rutledge ought to subscribe for The Christian Century! —THE EDITORS.]

### A Mild Impeachment

[See Editorial, "On Representing the Disciples," on page 8.]

Editors The Christian Century: I have been a reader of The Century for four years. Every week I am grateful that I have a religious paper that is worth reading, reading for what it contains, not as a humble Christian duty. As nearly as I remember, I have never sent you a line. I have been content to listen. Partly in the hope that my letter may help you to feel your reader's pulse, to give a word of appreciation, and partly for the pleasure of writing to you, although you may never read it, I am going to write you a letter.

The Century is my preacher, my main source of spiritual food, and it is not all milk, thank goodness. You sustain my faith in the church and in religion. But there is one point in which you are often in error. Your utterances lead me to believe you are misinformed as to the spirit of a great majority of the people, whom you are supposed to represent. At times I almost believe you consciously misstate the facts. Your courage in dealing with other matters is all that keeps me from reaching that conclusion. I refer to certain matters of opinion in the rank and file of the brotherhood.

You or Prof. Willett or Dr. Ames and your associates go out among the people, say, for a sermon or lecture. The spiritual, progressive element attend and receive your message enthusiastically, but how many legalistic persons remain away and rave because you have been allowed to come and contaminate the faithful, I fear you never know. How many narrow-minded, self-righteous sectarians never read The Century, much less register with you their sentiments, I fear you do not fully realize. You move among one element. The other you neither see nor hear from. So I appreciate how easily you could under-rate that element. You have broad, comprehensive, scholarly conceptions of Christianity. You state them fearlessly, but not as your own, or as those of the scholarly element of the church, but as if they represented the church.

I believe, Brother Morrison, that you ought to recognize more fully, that there are two branches in our church. What per cent of our ministers do you suppose would have to change pulpits inside of three months if they were to declare that members of the denominations are Christians, and that they will be saved without some special act of divine providence to rescue them. I believe half our ministers would lose their positions, and three-fourths of our churches would be seriously divided.

I know all this is not true of C. M. Chilton's and Finis Idleman's churches, but of the most of the small city, village and country churches it is, and these form the main body of our people.

Of course our people will not face the issue. Dr. Sweeney's evasions until thrice pressed, Dr. Medbury's vehement denial that he was a part of The Century's "constituency" while evading completely the very points in question are characteristic of our people as I know them.

But their hearts are infinitely better than their theology. When they meet a Methodist or Presbyterian socially or religiously they in

no way indicate their theological attitude. They are ashamed of their position, yet it is a part of "the faith once for all delivered to the saints" that all who are not immersed are "lost," unless, etc., and they must stand by "the position of our fathers."

Brother Morrison, in five churches which I have attended in the last four years, I do not believe five people could be found who would publicly support a proposition to practice Christian unity. FRANK E. ROBEY.

Storm Lake, Ia.



Linwood Boulevard Church, Kansas City, Rev. Burris A. Jenkins, pastor, where sessions of Disciples' Congress will be held.

### DISCIPLES' CONGRESS AND MISSOURI LECTURESHIP

At the last Congress of Disciples held in Springfield, Ill., Kansas City was selected as the place for holding the Congress in 1912: The Missouri Lectureship at its 1911 meeting, held at Mexico, decided to combine their Lectureship with Disciples Congress and hold the same in Kansas City. The date selected for this combined gathering and program is April 16 to 18 inclusive.

The Kansas City ministers have taken hold of the combination with enthusiasm, and on behalf of the 10,000 or more Disciples of Christ in twenty-five Christian churches of Greater Kansas City, cordially invite ministers, educators, editors, evangelists and laymen and women to attend the meeting. Headquarters have been established in the Linwood Boulevard church, with Burris A. Jenkins, chairman, and J. B. Hunley, secretary. Entertainment on the Harvard plan will be accorded those who so desire, and who make known their wishes in advance, to the secretary.

The Linwood Boulevard church is one of the most beautiful edifices in Kansas City, and is justly said to be one of the most costly buildings we have anywhere in the country. Kansas City itself, in addition to being the gateway to the Southwest, with upwards of half a million population on both sides of the line, is the home of some noted people among Disciples, namely, T. P. Haley, one of our pioneer ministers; George H. Combs, pastor Independence Boulevard Church, the most expensive church building in the Disciple brotherhood. W. F. Richardson, pastor of the historic First Christian Church, and member of the Board of Church Extension; Burris A. Jenkins, pastor Linwood Boulevard Church, who is chairman of the Congress Committee, and one time president

of the Kentucky University (now Transylvania); George W. Muckley, secretary Board of Church Extension; R. A. Long, business man and philanthropist, probably the best known layman in the Disciple brotherhood.

Kansas City, physically, is one of the beauty spots of America. It has more miles of boulevard and paved streets per capita, than any other American city. Its modern sky-scrapers are situated upon the crests of hills bordering business cañons. A new union station and terminal, to cost \$30,000,000 is now in the course of construction. Kansas City is indeed a historic town, and those who avail themselves of this opportunity to make the city a visit, will not be disappointed. Address all communications to J. B. Hunley, secretary, in care of the Linwood Boulevard Christian Church, Linwood Boulevard and Forest Avenues, Kansas City, Missouri. \* \* \*

### Resignation

Resignation is the courage of old age; it will grow in its own season, and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better, to desire the things that we have, than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry van Dyke.



# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## PLANNING AND PLANTING

*"God Almighty first planted a Garden;  
and, indeed, it is the purest of all  
Pleasures."*—LORD BACON.

This department has followed the advice of the rhyme in Alice in Wonderland in its choice of topics:—

"The time has come, the walrus said, to talk of many things,  
Of ships, and shoes and sealing wax, and cabbages and kings."

Not that it has discoursed exactly on kings and ships, and shoes, and sealing wax, but it has spoken its mind on things as varied and disconnected—on Missions, and Christian Union, and Woman Suffrage, and Child Labor, and Parliamentary Law, and many other subjects too numerous to enumerate.

### Time to Talk of Cabbages.

The time has now come to talk of cabbages—not literally, necessarily, but of all the green growing things that come with that homely (yet popular) vegetable. And just here, the department touches on the thing dearest to its heart in the spring-time—not cabbages, but gardens. Lord Bacon says, "There ought to be gardens for all months in the year, in which, severally, things of beauty may be there in season," and it was planned to follow his illustrious example by beginning a monthly series of garden talks with the New Year. But who dared talk of gardens with such a winter as we have had! It would have seemed an insult to mention sunshine and warmth and flowers to a shivering, indignant, zero-stricken people. Even now, March first, a fine snow is falling, a northeast wind is howling and the thermometer is down in the twenties.

### Faith the Beginning.

But it is March!—and the eye of faith can see the white earth turning green, the wintry blast changing to a warm zephyr, and the blessed pageant of plant and leaf and flower returning again. So the garden talks are begun, even in this unfriendly weather, remembering especially that Peter Henderson says, "The secret of success in gardening is preparation." The good gardener, therefore, plans the campaign before she puts a seed in the ground; the dream garden must blossom in her mind long before the real garden is planted in her yard—and that cannot be blighted by the fickle March weather.

First, then, let me urge that in planning for the home beautiful in this year of 1912, we be fired by the noble ambition to make our backyards as attractive as the front; and an absolute essential to that is to have both well set in good grass sod; this is written in the blue grass region of Kentucky, and the person who fails to have a well kept lawn in this paradise of green grass (for the blue grass is green!) ought to be ashamed to show her face on the public street. Taking that emerald background for granted, I would suggest three things as of primary importance in the treatment of our yards, both back and front:

### Leave Clear Expanse of Grass.

I. Do not spot the lawn with plants, but have a clear expanse of grass, framed in with flowering shrubs, and hardy blooming flowers. If the grounds are sufficiently spa-

cious, handsome shade trees in front, and fruit trees at the back are always desirable. This "don't" is meant for single shrubs, or even straggling beds of flowers. The shrubbery borders should be carefully selected from varieties that are suitable to one's locality, with the latter kinds in the rear, and lower growing varieties in front.

The accepted time for transplanting hardy shrubs will be upon us before we realize it,

and honeysuckle are more desirable than tender ones that have to be planted afresh every year. The summer is half gone before they grow to any size, and about the time they come into full bloom, the frost lays them low. The clematis is probably the most beautiful of all hardy flowering vines; the bloom is of unequalled beauty and variety, and the foliage is handsome and suffers but little from insect enemies.

The honeysuckle, especially the improved varieties, is well suited for a veranda, its fragrant, lovely bloom is dear to all, and its foliage is nearly evergreen in mild winters, and the leaves do not dry and drop off until



Walk in Mrs. Harrison's Garden.

and one should lose no time in making out the lists and ordering the stock. In this latitude, I should unhesitatingly recommend the snow-ball for an early kind, and the hardy hydrangeas for a late blooming variety. Both do well here, both begin to bloom when quite small, and bloom almost every season. The lilac is beautiful, and fragrant, and redolent of poetry, but here it does not bloom when young, and often fails to bloom at all; but, of course, if one can have a variety of shrubs, the absence of the lilac would leave an aching void. Spireas, syringas, weigelas, pyrus japonicas, calicanthus, and a number of others, help to make the shrubbery border a thing of beauty for a long time. A limestone soil is certain death to rhododendrons and laurel, so these most beautiful of all our flowering shrubs must be stricken from our lists in this section. When you have planted your border, by all means avoid straight lines; curving edges, with low growing plants, or hardy flowers to meet the grass add tenfold to the beauty of this frame to your lawn.

### Vine-planting.

II. Plant choice vines around the porches, and utilize the base of the dwelling for flower beds. In a selection of vines for porch climbers, hardy vines like the clematis

nearly spring. Its rampant growth, however, makes pruning necessary, or it will look ragged and unsightly. The climbing roses are peerless when in flower, but their season is brief, and the name of their insect enemies is legion. I prefer them along fences, or on a trellis, or running up a tree. The crimson rambler and Dorothy Perkins, though, are both so beautiful, that even with these drawbacks, they are worthy of the place of honor on any house.

### Beds of Flowers.

Beds of flowers are far more effective at the base of such vine-clad porches than in the open lawn; their beauty is enhanced by the background of foliage and bloom. Climbing annuals, like nasturtiums or cobeas scandans may be planted on the inner edge of the beds, to run up on the permanent vines, and add their rich quota of color to the general effect. Many persons do not plant flower beds, because they feel they cannot afford new plants every year from the florists, and they think they must have geraniums or coleus or cannas for color effects. There is nothing that gives a more vivid mass of red than the scarlet sage, and it is easily grown from seed. Pansies, verbenas, asters,

make lovely beds, and they come from seed without trouble. Petunias, dwarf nasturtiums, marigolds, cosmos, gaillardias, and other tender annuals, can be raised by the amateur, and planted at the base of lustrous green vines, making the simplest home beautiful.

#### Scripture Precept for Gardening.

III. Aim to have on your place hardy flowers that will give a succession of bloom the entire season from March to November. These may be planted in spaces in the shrubbery, and along its edges, or by the fences; use any odd corners, where nothing but weeds have grown, for these old-fashioned flowers, and so carry out the precept in the good Book, "Overcome evil with good."

If one has a grape arbor, the early flowers like the crocus, or daffodil, or lily of the valley will do well there; they do not require much depth of earth, and their bloom time is over before the grape leaves come out and make the shade too dense. The hardy flowers bloom but once, but by planting the right varieties, one can have bloom from the time the crocus and snow drop come early in March, to the time when the hardy chrysanthemums make our hearts glad in November. The purple and gold of the crocus and daffodil will soon be followed by the goodly company of the rest of the hardy blooming bulbs—the jonquil, the hyacinth, the narcissus, the tulip. The lilies of the valley will be here before they are gone, and then we shall have a succession of iris in their many hues, of pinks, peonies, poppies, coreopsis,

hardy gaillardias, June roses and lilies, and then the midsummer blooms of hollyhocks, perennial phlox, stately lilies—and the glory of hardy fall flowers, Japan anemones, golden glow, fall roses and chrysanthemums—fit crown and close of the floral year.

#### Always Something New.

When one has a succession of these flowers, there is always something to look forward to—there is always something new in the garden calendar. During the whole season, you are meeting and greeting dear old friends from whom you have been parted for many a month. There is far more sentiment about the hardy flowers that come back every year, than about the tender plants that live one brief season and then die. And it is not only because they are mother's flowers, or grandmother's flowers, but also because they have something of the tender grace of a day that is dead in our own past.

I love my lilies of the valley, not only because they are so fragrant and lovely, but because they come from the garden of a dear old friend, who now walks in Paradise, in the gardens of her God; and as they return to me after the death of winter, clothed in perfect beauty, there comes to my heart the blessed assurance, that I shall surely see her again, clothed in the beauty of immortality. When we have many plants like this, given to us by dear friends, then the garden is not only beautiful for bloom and perfume, but a place for pleasant memories, a veritable friendship garden. I. W. H.

## THE TURNING

BY SUSAN HUBBARD MARTIN.

She could hear the children in the next room getting ready for bed. She sat in the shadow watching them with her hands clasped.

"Was it only a month since that dreadful telegram had come announcing Bertram's death? Her son; her only son."

By the loss of their tall, handsome father with his kind ways and merry smile, the two children, already motherless, had come to live with her. In the newness, the desolation of her grief, Rachel Jewett had cared for them in a way, had felt that toward them she was doing her duty. She had seen to their clothes. She had gotten their meals for them, but there had been never once one extra dainty, or anything particularly tempting to childish appetites.

Why should she take any further trouble for anyone in the world? Was not Bertram dead? Nothing else mattered.

Nursing her grief, with rebellion eating at her heart, she had sat at the head of her table with that stern, forbidding look upon her face, taking away what small appetites the children might have had. They, not realizing their loss, as little children never do, sat there beside her, frightened and subdued.

"Would grandmother always be like that? Oh, if they two could only get away—and yet, it was such a pretty place. Papa had lived there when he had been a little boy, and in it their childish hearts would soon find happiness if grandmother would only smile, only talk to them, only be glad that they were there."

They had made friends already with the great spotted cat that occupied the hearth rug in undisturbed tranquility. Each one of them had already selected a favorite hen from among the chickens in the barnyard. They liked the great trees, too, that shaded the house, the currant and the gooseberry bushes, and the roomy barn in which they had already made a playhouse.

But for the unsimiling woman, who rarely

spoke to them, they were beginning to have a dread.

Just then, in the next room, Rachel Jewett heard little Bertram—named for his father—speak to his little sister, two years older:

"Say, Milly," he said, in his clear, sweet, little voice, "ain't there ever going to be any apple dumplings in this family?"

Rachel Jewett saw the little girl hold her finger to her lips.

"Hush, Bertram," she said. "Grandmother feels too bad to make anything like that for us. I guess (with a sigh) we'll have to go without apple dumplings as long as we live here. Papa is dead and grandmother doesn't care for us as she did him."

"But I like 'em," replied little Bertram, still unconvinced.

"Yes; so do I, but I like something else better. Oh, little brother! if she'd only smile and talk to us sometimes."

There was a wail in the voice that touched the heart of the little boy. He went closer. "Don't you cry, Milly," he said, comfortingly. "We won't have to live here always. We won't, if grandmother never smiles."

Rachel Jewett, listening in the shadow, sat with her hands still clasped. "Bertram's little children. Why, she had in her selfish sorrow, forgotten them. Apple dumplings—Bertram had used to like them, too." And then, as she sat there it was borne in upon her how wrong she had been, nursing and fostering a sorrow that God had permitted to come with her life, even though it be the loss of her only son. Under it she had sunk into a being that even little children were beginning to avoid.

"Apple dumplings." Somehow, under the wholesome recollections that clustered around that word, she began to come to herself. The dull, sluggish despair that had engulfed her these many weeks, rolled back.

Rachel Jewett rose. She went into the room where the children were. Both of them looked at her, and then something in her face struck even them. Instinctively they

edged toward her with their loving little upturned faces. Bertram's little children, so ready and willing to love her.

In that moment, she realized that the love of little children was no light thing. She must be worthy, must be ready to meet Bertram, by and by, knowing that she had given these little ones her best. And Rachel Jewett's best meant a great deal. There would be no half measures.

She sat down and gathered them both in her arms and the first throb of comfort, from their nearness, came to her in that hour. The valley of the shadow had been passed. Up yonder, on the hill, was the sunlight still, bless God, and with it many years of service yet, perhaps, to these whom He had put into her keeping.

She smoothed the little clipped head with a tender hand—Bertram's little boy.

"So you like apple dumplings, do you?" she said gently, and then she kissed them both.

"We will have them tomorrow, children," she said.

## Plural and Singular

We'll begin with a box and the plural is boxes, But the plural of ox should be oxen, not oxes. Then one fowl is goose, but two are called geese,

Yet the plural of moose should never be meese;

You may find a lone mouse or a whole lot of mice,

But the plural of house is houses, not hie. If the plural of man is always called men, Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine, But a bow if repeated is never called bine.

And the plural of vow is vows, not vine, And if I speak of a foot and you show me your feet,

And I give you a boot, would a pair be called beet?

If one is a tooth, and a whole set are teeth, Why shouldn't the plural of booth be called beeth?

If the singular's this and the plural is these, Should the plural of kiss be nicknamed keese? Then one may be that, and three would be those,

Yet hat in the plural would never be hose, And the plural of cat is cats, not cose.

We speak of a brother and also of brethren, But though we say mother, we never say methren,

Then masculine pronouns are he, his, and him,

But imagine the feminine, she, shis, and shim.

So the English, I think, you all will agree, Is the most wonderful language you ever did see.

—Penny Pictorial.

## How They Made Up

Two little girls were playing together and fell to quarreling. One of them had snappy black eyes and the other had twinkly blue ones.

All at once the one with the twinkly eyes stopped and said in the funniest way, "Essie, I'm sorry you were cross!"

Then the one with the snappy eyes laughed and said, "And I'm sorry you were!"

And that was the end of the quarrel.—*The Child's Hour*.

"The remains of that mastodon," said the scientist in the museum, "were found buried in an iceberg."

"H'm," responded the man from Chicago, "that cold-storage idea isn't so new after all."—*Washington Star*.



## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Eureka College Glee Club will give an entertainment at Taylorville March 15.

The pastorate of Detroit church has been accepted by L. M. Mullikin, formerly of Paris.

H. H. Williams has closed a successful meeting at Sidell. There were seven confessions of faith.

Grayville church, of which W. H. Kern is pastor, has engaged E. E. Violet for a summer campaign.

Pana church has just closed a three weeks' meeting, conducted by Evangelist C. D. Hougham, with ten additions.

R. V. Calloway of Havana and E. P. Gish of Kilbourne exchanged pulpits on a recent Sunday evening.

Lovington church, Gilbert Jones minister, has closed a meeting conducted by home forces, with twenty-three accessions.

Secretary McCash and President C. M. Chilton held an American Mission Parliament in Bloomington, Saturday, March 9.

A meeting was conducted recently at Edwardville, by Evangelist F. F. Walters. At last report there had been eight additions in the meeting.

Miss Mary Kelly of China recently held a devotional service with the young people of Ancona church, which is ministered to by Guy L. Zerby.

George W. Wise, formerly of DeLand, has taken up the work of First church, Lincoln. Plans are being made for an evangelistic meeting this fall.

First church, Danville, W. E. Adams pastor, closed the meeting conducted by T. L. Lowe of Columbus, Ohio, with thirty-one added to the membership.

Carmi church is supporting royally a Monday evening Men's Union Prayer Meeting. The attendance at a recent meeting reached one hundred seventy two. L. A. Chapman is the Disciple pastor.

Within the last few years, Maroa church has acquired a church building and parsonage worth approximately \$24,000. All bills are paid and a small sum is left in the treasury. E. W. Sears is pastor.

The meeting at Breckenridge, held by district worker J. D. Williams, closed Feb. 26, with twenty-eight additions. At the conclusion of the meeting a new set of officers were chosen, and the outlook for the church seems bright.

A series of meetings with Mount Morris church has just ended. These services continued over fourteen evenings, with seven added by confession. Elmer E. Rice, singing evangelist, of Dixon, this state, conducted the music. W. T. Hacker, the pastor, did the preaching.

J. C. Reynolds has closed his work with Arrowsmith church, and has accepted the pastorate at Winchester. As a farewell to Mr. Reynolds, union services were held at the Disciple church the last Sunday evening of his pastorate.

One of the oldest and most wide-awake Disciple churches in the state is that at Armington. In order that every member of the official board might attend a recent important business meeting, many of the members planned to take their dinner at the church. R. B. Doan is the pastor.

Atlanta church is in the process of planning for a modern church building. The first voluntary subscription to the enterprise has already been made. \$30 has been received so far in the offering for foreign missions, but the offering will be held over several weeks and it is expected \$50 more will be raised.

C. H. Hands will close his work with Fairbury church in the near future. Fairbury profited greatly by a visit from Miss Mary Kelly of Nankin, China. During her stay she spoke to several rooms of school children, as well as delivering a church address. Her address to the high school was on "Present Conditions in China."

R. H. Robertson, after a five years' ministry at Shelbyville, has gone to Indiana, where he has accepted the pastorate at Salem. The missionary offering of the church for the past year amounted to more than \$500, and the church attendance for the past year has been greatly increased. In recognition of the high esteem in which he was held by the citizens of Shelbyville, a public reception was tendered him before his departure.

Stuart Street church, Springfield, has called as its pastor, Gifford Ernest of Angola, Ind. He and his wife are graduates of the Tri-State College at Angola. Up to the last few months, Mr. Ernest was preaching on the Pacific Coast, where he spent about four years. The Christian Century takes especial pleasure in welcoming Mr. Ernest to this church, and extending to him every good wish in his new work. This church was organized by one of the editors during his pastorate in Springfield.

The owners of motion picture shows in Bloomington have secured 1,500 names to a petition asking the voters to decide at the next election whether theaters and other places of amusement shall be open on Sunday. For many months they have sought futilely to obtain the passage of a city ordinance permitting them to open their houses on Sunday. According to Attorney General Stead, the council is not compelled to follow the wishes of the majority, even should the vote be in favor of granting the petition. This is said to be the first time this question has been placed on an Illinois ballot; and ministers of Bloomington are showing a deep interest in the situation.

## Secretary's Letter.

F. B. Thomas of Mattoon held a fifteen days' meeting for the Toledo church with 93 additions, 41 the last night. The church has not had preaching for some time. Fifty men were added, many of them among the substantial men of the town. They will employ a minister at once and their prospects are bright.

C. L. Organ's meeting at Rock Falls is reaping a splendid harvest, 42 the first two weeks. After this meeting he goes to Christopher.

G. P. Crawford of Odon, Ind., preaches half time for Metcalf.

The church at Niantic extended a unanimous call to Robt. E. Henry to remain with them the third year. The work is in good shape.

F. B. Jones of Decatur has been called to preach for Assumption half time.

The church at Noble, in Richland county, wants a good ham half time.

J. M. Francis of Newton takes the work at Knoxville March 17.

Albert Schwartz of Galesburg supplied the pulpit at Knoxville three Sundays recently, and will supply for F. L. Moore at Abingdon March 17 and 24.

The church at Lomax holds on to W. T. King for another year, which will be his seventh year with them, and that is right. The town of Lomax has a big boom on and it is likely to become a great city in the next few years.

C. B. Dabney of Barry has engaged to preach for the Independence church near Pittsfield half time. He has one-fourth time open.

J. J. Hudson of Oakland is open for a half time church.

Sister Vera Morris, singing evangelist, Stanford, is available just now for meetings.

We desire to make this column helpful to preachers, churches and singers in every way possible, as well as to give the news. But once in a while we find a man who does not want the fact published that he is available for work. We will be glad to respect every man's feeling in this matter if we are informed to that effect. And the same is true with churches. We will not knowingly annoy any one.

The Windsor folks, E. U. Smith, pastor, are planning to build a parsonage this spring.

The same is true of the church at Shirley, F. L. Starbuck, minister.

Beginning on Easter Sunday the First Church, Bloomington, will enter upon a three weeks' celebration of their seventy-fifth anniversary. The first week will be "fellowship week," when will be heard strong representatives of different religious beliefs, as Jewish, Catholic, etc. The second week will be "anniversary week," being given over to many strong addresses on the history of the church, reminiscences, honored names, struggles and victories. The third week will be "decision week," evangelistic in character, when the pastor, Edgar D. Jones, will preach each night. This series promises to be one of the most elaborate anniversary celebrations we ever had in Illinois.

The plan of enrollment of preachers adopted by the Illinois Christian Missionary Society has lately received very warm endorsement by the American Christian Missionary Society and W. R. Warren of the Christian Board of Publication. It would be a good idea if all the states would adopt some suitable uniform plan of ministerial enrollment. Let us get together, brethren. Here is an item that the State and Na-

tional Secretaries' Association might take up with great profit to the cause.

State offerings are coming in very slowly the past few weeks and we feel more than ever the necessity of urging our delinquent churches to send us their offerings soon as possible. Our mission churches and workers must be supported and the general fund has a \$1,400 deficit. This ought to be argument enough to bring a good offering from every delinquent church. We do not wish to startle any one into acting rashly, but we do wish we could induce about one hundred of our strong churches and about three or four hundred other able churches to send us their offerings this week. Come on, brothers. Surely our Lord's great commission includes Illinois.

Every Illinois preacher should heartily support Illinois missions on the ground of reciprocity. This society does more for our preachers than all the other societies and secretaries combined; yet many of our men give it the smallest support and encouragement. People generally stand by their best friends, but a good many preachers are exceptions to the rule.

Chas. E. Dunlap preaches for Tower Hill half time and is available for another half time church. Address him at Tower Hill.

The State and Home Societies will combine this year in gathering the annual statistics, so the one call for statistics will answer for both. The blanks will be mailed from this office in the form of a double post card, with the return postage prepaid.

We would like our preachers and clerks to send us card reports of your local work, what you are doing and what you hope to do. Also we are anxious to help preachers and churches to get acquainted, looking toward employment. We are glad to serve you freely, without even a "tip." Command us at will, and report all changes promptly.

J. FRED JONES, Field Secretary.

W. D. DEWEESSE, Office Secy.-Treas.  
Bloomington, Ill.

## Chicago

The vacant pulpit of Monroe street church was supplied on a recent Sunday by C. C. Cross of Hammond, Ind.

The Parliament on American Missions conducted by Secretary I. N. McCash at Jackson Boulevard church, Monday, March 11, was extraordinarily interesting and helpful, although but poorly attended. It is difficult to enlist the attendance of laymen and women at a week-day religious meeting in this city. The ministers were present, however, representing not only the city churches but those of the vicinity as far as Kankakee, sixty miles away. Dr. McCash had prepared a program of subjects and speakers as follows: "God's Program," by W. O. Livingstone of Kankakee; "The Practical Side of Raising Missionary Funds," by C. G. Kindred of Englewood; "The Strategic Relation of America to the World," by E. S. Ames, of Hyde Park; "Unmet Needs," by Claude E. Hill of Valparaiso, Ind.; and "The Stranger Within the Gate," by Basil S. Keuseff, missionary to Chicago's Slavic population. These numbers constituted the afternoon program. After dinner speeches were made by O. F. Jordan, pastor at Evanston, Asa McDaniel, pastor at Harey, C. C. Morrison of The Christian Century, C. M. Chilton of St. Joseph, Mo., and Secretary McCash. Austin Hunter of Jackson Boulevard, acted as toastmaster. Mr. Chilton's address in the evening was a strong presentation of the problem of immigration in its aspect of Christian opportunity.

## Church Life

John W. Marshall is in a meeting at Seymour, Ind.

The Southeast District Convention of Iowa will meet at Albia, April 8 to 11. The district comprises twenty-two counties.

Russell F. Thrapp writes us that the foreign offering of the First Church, Los Angeles, Cal., will reach \$1,300, the largest in the history of the church.

Graham Frank, pastor of Liberty, Mo., Church, writes us that the continued support of Dr. Paul Wakefield is assured, the offering on March 3 amounting to \$527.

J. W. Holsapple has resigned from the pastorate at Hillsboro, Tex., and will engage in evangelistic work, with headquarters at Sherman, Tex.

J. H. Goldner, pastor of Euclid Avenue Church, Cleveland, O., sailed on the "Canopic" March 16, for Naples and the East. He expects to spend some time in Palestine.

Joseph L. Garvin, pastor of First Church, Seattle, Wash., has been elected president of William Woods College for Girls at Fulton, Mo. He will assume his duties in May.

A. E. Dubber has just closed a meeting with his home church at Bedford, Ind., with ninety-nine additions, most of them confessions. F. E. Truckeess led the singing.

Wright and Saxton will begin a meeting shortly with Jefferson Street Church, Buffalo, N. Y., B. S. Ferrall, pastor. Mr. Ferrall writes optimistically about the progress of Christian work on the Niagara frontier.

Mrs. J. L. Garvin recently spoke in the pulpit of First Church, Seattle, Wash., on "The Mission of the Church." The address was greatly enjoyed by the congregation and was reported in the daily press.

John Slayton, of Minneapolis, Minn., has accepted the pastorate of the East Dallas, Tex., church, which Cephas Shelburne resigned to devote his full time to the editorial management of the Christian Courier.

M. J. Maxwell, who has been minister of the Church of Christ at McComb, O., for more than nine years, has accepted a call to Gibsonburg, O., where he will commence his work the first of next month.

J. H. McCartney, pastor of West Creighton Avenue Church, Fort Wayne, Ind., has resigned to accept a call to First Church, Waynesburg, Pa., from which church F. A. Bright has resigned to accept a call to Bellevue Church, Pa.

Miss Virginia Hearne, state secretary for Missouri, of the C. W. B. M., was one of the speakers at the woman's meeting of the federated societies on Jackson County at Independence, Mo. Two hundred women were present.

B. H. Haden writes us that Herbert Yeuell is attracting great throngs in London, Ont. There were fifty additions on March 10. The meetings are held in the building of the First Congregational Church, which is co-operating in the services.

Walter B. Zimmerman and Miss Carrie Sample were married at Muskogee, Okla., March 5, Charles Reign Scoville officiating. Mr. Zimmerman united with the church under the preaching of Dr. Scoville several years ago. He is now the pastor at Savonburg, Okla.

Makes Home Baking Easy

ROYAL



BAKING POWDER

Absolutely Pure  
HAS NO SUBSTITUTE  
A Cream of Tartar Powder,  
free from alum or phosphoric acid

According to the latest government statistics, the Disciples of Christ rank fourth among the Protestant bodies of the Anglo Saxon race, and sixth among all of the religious bodies of the United States. During the past ten years they have moved from eighth to six place.

J. W. Bicknell recently closed a meeting with the church at Okmulgee, Okla., with thirty-five additions. R. W. Clymer, pastor of the church, writes appreciatively of the work that the evangelist performed. Mr. Clymer is the leader of a large union Bible training class in the city.

L. B. Haskins, of Baltimore, Md., has accepted a call to the pastorate of the church at Palestine, Tex. This church was ministered to by L. D. Anderson for nearly nine years. Mr. Anderson has recently begun his pastorate at First Church, Ft. Worth, Tex. Mr. Haskins will begin his new work in April.

Along with republicanism in China there seems to be a remarkable turning towards Christianity. Dr. John L. Barton, one of the American Board missionaries, reports that during each month of the last year more Chinese have united with Christian churches than during the whole fifty years of missionary effort ending with 1910. Dr. Sun, first president of the Chinese republic, is a Christian, and one of the first acts of the new republican government was to adopt the Christian calendar. Surely a great door of opportunity is being opened to the Church of Christ, a door which we pray she may by God's grace be enabled to more fully enter.

R. W. Abberley's meeting at Hutchinson, Kan., O. L. Cook, pastor, resulted in 115 being added to the congregation, eighty of whom were by confession of faith. The large majority of the converts were adults. Fully half of those responding to the invitations were men and boys. Hutchinson is a thriving city of 20,000 and one of our best western churches is there. O. L. Cook has led the congregation successfully in the erection of a magnificent building, and they support two missionary living links. Many of the substantial men of the city are active leaders in the various enterprises of the congregation. William Leigh of Akron, O., led the music, his solos and leadership being most efficient. Mr. Abberley and Mr. Leigh are now in a short evangelistic meeting with Pastor Earle Wilfley at Garfield Memorial Church, Washington, D. C.



C. C. Smith has written a delightful biography of Jacob Kenoly, the negro lad who went out to Liberia to preach to the natives, and whose tragic death occurred while he was trying to provide food for his little flock. The price of the book is fifty cents, and it is worth the investment several times over.

One of the most significant things in connection with the choosing of Dr. Sun as the provisional president of China was his adoption of the calendar of Christendom and the rest of the world. It is hardly possible to measure the influence and significance of this change from the age-long date system of China to that of the outside world.

E. E. Elliott, secretary of the Brotherhood of Disciples, urges that all ministers and leaders of church activity, should be interested in the Conservation Congress in New York, April 19 to 24. He thinks there should be an attendance from the ranks of the Disciples of five hundred workers. He writes: "There has been no more important announcement recently made."

Bernard Gruenstein, who ministers to the First Christian Church at Selma, Ala., has

meeting held at Joplin, Mo., by Chancellor William Oeschger of Cotner University. G. J. Chapman is pastor of the church, and writes that the preaching was of the highest quality. There will be no reaction after the meeting. J. G. Olmstead led the song service and performed his duties most acceptably. Eighty-six have been added in the past sixteen months. There were 253 in the Sunday-school March 10.

Guy W. Sarvis has been in China three months. He was examined in the language by W. Remfry Hunt and passed most commendably. Mr. Hunt writes of Mr. and Mrs. Sarvis: "They are fine young people. They have come to China at a pivotal time. With their lives gauged to the regeneration of China and with the message of life interpreted in the terms of living truth, true to the redeeming meaning of the cross, they have an opportunity which angels might well envy."

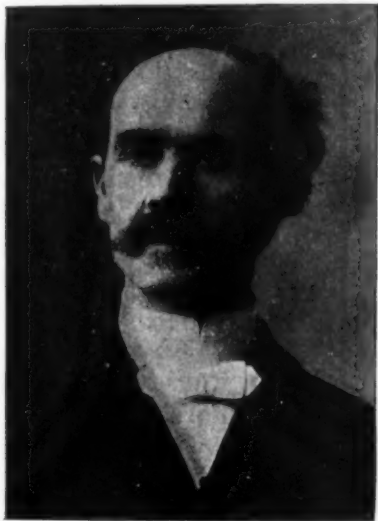
An important step in the right direction was taken recently when the Baptist and Christian ministers of Washington, D. C., voted enthusiastically to hold joint meetings every two weeks. This happy decision was

Sixty Years the Standard

DR.  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**

A Cream of Tartar Powder  
Made from Grapes  
**NO ALUM**

## ITINERANT MESSENGERS OF AMERICAN MISSIONS



Secretary I. N. McCash.



Rev. O. P. Spiegel.



President C. M. Chilton.

resigned to take effect not later than June 15. In the year that he has ministered, he arranged for the payment of a \$1,000 principal note that had been overdue for five years, and has just raised the highest foreign mission offering in the history of the church. He has not yet decided his next field of pastoral labor.

Paul Mbula, who was baptized by Ellsworth Faris at Bolengi in 1902, and who became an evangelist of the Bolengi Church, fell heir recently to the slaves and wives of his father, who was one of the chiefs of the village. The widows and slaves were all consigned to the mission, whose wards they become. Thus one of the most difficult problems of the mission field is being solved.

The executive committee of the Missouri Christian Missionary Society, composed of R. G. Frank, W. F. Richardson, and L. J. Marshall, passed strong resolutions commending the work of D. Y. Donaldson, who has just resigned from the position of corresponding secretary, after eighteen months of service. They commend the work he has done and regret that he is compelled to relinquish the duties of the office.

There were twenty-six additions in a

the direct outcome of an address which Earle Wilfley, pastor of the Vermont Avenue Christian Church, delivered before the Baptist Conference. At the first meeting of the two bodies, Mr. Wilfley was elected president. It is anticipated that great good will come from this fraternal relation.

The itinerary of the team of the American Christian Missionary Society, consisting of I. N. McCash, O. P. Spiegel, and J. V. Baird for the last part of their trip is as follows:

March 18, Memphis, Tenn.; March 19, Little Rock, Ark.; March 20, Oklahoma City, Okla.; March 21, Sherman and Ennis, Tex.; March 22, Fort Worth, and Dallas, Tex.; March 23, Waco, Tex.; March 24, Austin and Hillsboro, Tex.; March 25, Lockhart, Tex.; March 26, Houston, Tex.; March 27, Palestine, Tex.; March 28, Shreveport, La.; March 29, Fort Smith, Ark.

There has been an epidemic in Texas of spinal meningitis, which for a time paralyzed business, closed the schools and theaters, and greatly interfered with church work. All public meetings were for a time forbidden. While there are still a few cases, and some are reported every day, yet the worst of the trouble is over, and normal activities in churches and schools have been resumed. Much good was done by the Rockefeller

Foundation expert who came to Texas from New York to assist in fighting the scourge.

The National Association of Evangelists of Churches of Christ is the title of an organization that was formed at the Portland convention. The object is to secure the cooperation of all evangelists, singing evangelists, and evangelistic pastors for the purpose of furthering the interests of evangelism in this country. The annual dues are \$2, and all who are eligible may join by sending their names and the amount of the dues to the secretary, E. E. Elliott, 420 R. A. Long building, Kansas City, Mo. W. T. Brooks is the president of the association and James Small is the field secretary.

W. Remfry Hunt is evangelizing among the troops of the republican armies. He has had a free grant of 5,000 copies of the Scriptures in Chinese for the officers and men. He thinks the political conditions more assuring. He looks, however, with serious concern upon the tremendous change that lifts 400,000,000 of people out of old conservatism into the liberties and enfranchisement of a new life. Mr. Hunt is one of our pioneer missionaries in China and has a splendid body of evangelists who have grown up with him in the work in Chuchow.

Last Sunday the evening service at the Creston, Ia., Christian Church was conducted by the men. The special features were a male chorus, a male quartet, and addresses by several laymen. A great Men and Boys' Day is planned for April 28. The church is well organized for work, and every department active. Additions to the church are frequent. Since January 1, ten were received at the regular services. Four of these were fine young men, who came by way of the Men's Bible Class, organized and taught by the pastor. O. W. Winter is in his second year as pastor of this church.

C. M. Howe of Perry, Ia., recently assisted in a meeting for the church at Lawton, Okla., where A. R. Spicer is pastor. There were forty-eight additions. The pastor did the preaching, and he reports to us that, in the past twenty-two months there have been 250 additions at the regular services of the church. This is certainly a good record. The Lawton Church raised \$4,488 last year, of which \$100 was for missions. The Brotherhood of the church recently gave their second annual banquet. James Challenger and W. W. Phares were among the speakers.

Great interest attaches to the Christian Conservation Congress to be held in New York City, April 19 to 24. The purpose of the congress is to devise means of continuing the work started by the Men and Religion Forward Movement. It is felt, and rightly so, that careful and wise planning will be necessary to prevent the good that ought to result from the awakening from being dissipated. The Disciples of Christ will have headquarters at the Hotel York, 36th street and Seventh avenue. The men will gather there on April 22, and will confer during the forenoon of the day.

It is announced that four prominent preachers of the Disciples are engaged for a campaign in Kansas for the candidacy of Speaker Champ Clark for the Democratic nomination for the presidency. They are: C. E. Hill of Valparaiso, Ind.; Creighton S. Brooks, of Portsmouth, O.; J. H. O. Smith, of Oklahoma City, Okla.; and F. A. Mayfield, of St. Louis, Mo. It is a thoroughly appropriate task for a modern prophet to perform, this taking an active part in the selection of the ruler of the people, and the Disciples all over the country are, naturally, very much interested in the candidacy of Speaker Clark.

The missionaries at Bolengi, Africa, report thirty-three more baptisms at Monyeka, January 12. It will be recalled that Monyeka is the station some 500 miles from Bolengi, up one of the side rivers that run into the Congo. The station has never had a missionary in residence, though frequent trips are made to the place by the men on the field. A. F. Hensley has long desired to take up his residence there, but is unable to do so on account of the lack of forces to hold the work on the older stations. The message reporting the new baptisms says that they are anxiously awaiting reinforcements. Surely there is a great field for some talented young man.

Beginning March 9 and continuing until April 6, the World's exposition known as "The World in Cincinnati," which will occupy the whole Music Hall and the adjoining buildings used by the Cincinnati Exposition, will be the great attraction of the district within reach of the city. It will require 5,000 stewards and many thousand other helpers to present it. The attendance in Boston totalled close to 375,000 and reached as high as 35,000 in a single day. As large an attendance is expected in Cincinnati. It will

converge in Music Hall the life and problems of the world. It will not simply appeal to those interested in missions, but to all.

The churches of Lincoln, Neb., are thoroughly organized for the work of the Men and Religion Forward Movement. Eleven different teams spoke on a recent Wednesday evening in the different churches. They are planning to reach all the county seat towns in the South Platte country with the influence of the movement. H. O. Pritchard is the chairman of the committee on Social Survey, which has just finished its investigations into the questions of population, social conditions, municipal administration, saloons, dance halls, death rate, social service agencies, sanitary conditions. The reports from forty churches were summarized and sent to the New York office, where the material will be tabulated and made into sixty great charts to be sent back and used during the Eight Day Campaign.

A new congregation was organized in Wichita, Kan., March 3, by the help of Walter Scott Priest and the members of the Central Church, of which he is pastor. Central Church dismissed fifty-six members who are to go into the new organization. The new church will be known as the Fourth Christian Church, and will be supplied for the present by the ministers of the other churches in the city. A year ago Central Church dismissed eighty members that a new congregation might be organized on the North Side of Wichita. Besides the four churches in Wichita, there is one congregation which does not co-operate with the others on account of differences about missions and music. The Fourth Church will not be ready to employ a minister till next fall.

On Sunday, February 4, the new church at Rockwell, N. Y., was dedicated. The building and ground represent an outlay of \$2,500. The location is the very best in that rapidly growing suburb. One year ago, Arthur Braden, assisted by Mr. Stauffer, of the South Geddes Street Church, opened a meeting in a hall, which resulted in twenty-seven additions, and the church was organized. During the summer this congregation showed its stability by worshipping in the third story of the same building in which it was established. After many trials, the lots were secured and the building erected. On dedication day an even \$1,000 was raised which was sufficient to begin work on. Following the dedication, Mr. Braden began a second meeting, which resulted in twenty-one more additions. Considerably more than one hundred people have responded to the gospel in Syracuse under the ministry of Mr. Braden during the past twelve months.

G. A. Faris, formerly editor of the Christian Courier, writes of the Gypsy Smith meetings in Dallas: "He is a good preacher, does more real preaching than the average evangelist of his class, though not so much better. His sermons were all on the duties of man in the everyday life, something badly needed, and something the people want. He has no sensationalism nor claptrap; speaks of himself a good deal, but not in a boastful spirit. His personal references are usually in his illustrations. He has about the same extravagances that are usually found in the popular evangelist. He puts the standard high—not too high, but higher than the people are accustomed to hear. He sings well, has a good tenor voice, and there is no affectation about him. With him a spade is a spade, though his speech is chaste and free from slang. The big building where he spoke seats over 5,000 people, and on Monday night, at a pay lecture, "From Gypsy Tent to Pulpit," it was full to overflowing at

## The Best

The Uniform Sunday School lessons for 1912 are in *The Life of Christ*. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a *Life of Christ* so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loae Scott's *LIFE OF CHRIST in Fifty-two Lessons*. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian  
Century Co.,  
700 E. 40th St.  
CHICAGO



25 cents and 50 cents each, and some 2,000 people were turned away. This shows how he got hold of the people."

George Fitch, whose prolific fund of real humor marks him out as the most likely successor to Mark Twain, recently produced a clever "vest pocket essay" on the churches. He began by saying that churches are buildings in which people gather for the purpose of being good. "Most of them are open one day a week." He then continues: "Churches are not built by stock companies, but by voluntary contributions helped out by concerts, lawn parties, suppers, cantatas, fairs, bazaars, rummage sales, steamboat excursions, ice cream fetes, watermelon gorges, oyster hunts, and chicken pie soirees. Most of these events are pulled off by the Ladies' Aid Society, which usually takes up the burden after the men have given it up, and pays off the church debt. By working eighteen hours a day for a week, fifty women can easily clear \$17.45 at a church supper and by giving one affair a week, they can pay for a medium sized church by the time it needs repainting, reroofing, and recarpeting. Most of our churches rest on the backs of tired women."

### Bethany College Notes

President and Mrs. Cramblet left a few days ago for a month's sojourn in sunny Florida. The president has been busy with the work of the college, and it is hoped his well-earned vacation may be one of relaxation and enjoyment.

### AMERICAN SOCIETY NEWS

There is great interest manifested in the spring campaign for American Missions. The offering day comes the 5th of May. New literature has been prepared. These leaflets deal with the different phases of the work in Home Missions. The problems of the country church, the city church, the pioneer field, the immigrant question, our Russian work, and suburban opportunities are all treated in a concise way. The pastors will find this literature exceedingly helpful. Order supplies immediately.

The apportionment letters for all America are leaving the office this week. We earnestly desire the pastors to think over the matter of our request for a definite sum from each church and write us about it. It relieves the tension on anxious nerves to be assured that the offerings will be taken and that an earnest effort will be made to reach the amount requested. It is hoped that in every case where the apportionment is not satisfactory, correspondence will be opened with the office.

Secretary I. N. McCash has been in the field since the 3rd of March. In his itinerary of Parliaments he is accompanied through the Northern States by President C. M. Chilton. Everywhere good attendance obtains and great interest is manifested. This week, on March 18, the itinerary crosses the Ohio River. Through the South and Southwest Mr. McCash will be accompanied by O. P. Spiegel. In all this itinerary J. V. Baird, of the Scoville Evangelistic Company, is present to lead the music. The McCash-Spiegel itinerary is as follows: March 18, Memphis, Tenn.; March 19, Little Rock, Ark.; March 20, Oklahoma City, Okla.; March 21, Dennison, Tex.; March 22, Ft. Worth and Dallas, Tex.; March 23, Waco, Tex.; March 24, Austin and Hillsboro, Tex.; March 25, Lockhart, Tex.; March 26, Beaumont, Tex.; March 27, Houston, Tex.; March 28, Shreveport, La.; March 29, Ft. Smith, Ark.

A comparative statement of receipts to

On Tuesday evening of last week, the English department gave, in the college chapel, the old morality play, "Everyman." The hall was filled with enthusiastic students, members of the faculty, and citizens of the town, all of whom were loud in their praise of the success of the play, particularly commending Mr. George Owen, who so successfully played the part of Everyman, and Mr. E. H. Wray, who took the part of Death. The play opens with the summoning of Everyman by Death to render an account to God of his record and deeds on earth. In his effort to persuade his friends, Good Deeds, Fellowship, Kinsman, Strength, Riches, Beauty, Five Wits, Knowledge, to accompany him on his journey, he finds that Good Deeds is the only one that will go with him. The lesson acquired was more helpful than many sermons, and the nature of the old morality play is better understood. Professor Bourne is to be commended for the successful staging of this play.

Professor W. Hein of Waynesburg College, Pa., will become one of the Bethany faculty at the opening of the spring term in April, and will teach horticulture and biology. Professor Hein comes to us very highly recommended.

The following Seniors have been chosen as commencement orators: Mr. William S. Wilkin, valedictorian; Mr. Ferdinand A. Poffenberger, salutatorian; Mr. Enoch C. Smith, Miss Hazel Mercer, Mr. H. L. Ice, Mr. George Owen, Miss Mabel Eberly, Mr. Edgar A. Johnston, Miss Mildred Stewart, Mr. James Wilkin.

GEORGE C. NEIL.

the American Society for the five months of the current fiscal year shows a gain of \$29,525.78. We are led to cherish the hope that the Disciples of Christ will yet awaken to the demands and opportunities presented by all America for the Gospel of Jesus Christ.

K. T. Williams is one of our evangelists on the pioneer fields of Montana and Wyoming. He is doing a great work in laying foundations. In the month of February he closed a meeting for the new church at South Billings and preached at Gilt Edge and Valley and is now in a meeting at Red Lodge. His next meeting will be at Basin, Wyo. In some of these meetings his entire expenses, including salary, are raised by the local offerings. No man can make better investment than to help the American Society support such effective servants.

Evangelist Henry F. Lutz is at Gloversville, N. Y., in a meeting. Mr. Lutz serves the entire Atlantic Coast states. He is one of the most successful evangelists in our brotherhood. At a recent Sunday service the largest Bible-school and communion meeting in the history of the church was held. There were not seats enough for the services and the theater building at night was filled to overflowing to hear the gospel preached. Mr. Lutz is supported by the M. A. Bull Named Memorial Fund, the income from which enables us to employ his services largely in mission fields.

J. Martin Rhodes is the living link supported by the Mansfield, O., Church, of which Chas. R. Oakley is pastor. He gives his entire time as pastor-evangelist at Bonars Ferry and Sand Point in North Idaho. At Bonars Ferry the church building is almost paid for. Recently they had 190 in the Sunday-school at Sand Point. The growth is gratifying. There are many churches in the central states that should raise their offering to \$300 and \$500 and become living links under the American Board.

J. W. Baker, our superintendent of missions in West Washington, reports more than 300 additions for the missionaries serving in his field during the months of January and February. He himself found time to hold a meeting at Raymond, where recently our meeting house was built and dedicated in which there were forty added to the church. Mr. Baker is now in a meeting at Camas. In West Washington we are employing such successful evangelists and preachers as M. R. Ely, J. E. Denton, Marion F. Horn, J. B. Lister, O. E. Ames, A. D. Scaggs, N. M. Field and B. H. Lingenfelter.

John A. Stevens is making remarkable progress in our work at Baton Rouge. He is the living link representative of a business man belonging to the church at Columbus, Ind. Mr. Stevens writes that they are having better audiences, better Sunday-school and better services in the third story of a high school building than they had down on the river at the old church before it was sold. This shows what location will do. More people will climb three flights of stairs in an inconvenient school house located right, than would go to a well furnished church in a poor location. The location is more than half the battle in planting a church.

F. F. Grim, our superintendent in New Mexico, is doing his best to keep up with the remarkable progress of this great country recently come to statehood. He has spent nearly three months of labor this year in the southern part of the state. Among other places he visited was El Paso, where our second congregation is forming, the Sunday-school being already in a thrifty condition. This is where P. J. Rice is minister.

The American Board recently appointed a committee to see what could be done toward enlarging the quarters for our mission work in New York City. It is hoped means can be found for building an industrial plant at Greenpoint, Brooklyn. The same kind of a plant is needed in the heart of the East Side district where our Russian church is established. We need a \$60,000 building fund for these two places immediately.

L. E. Sellers of the East Pennsylvania Board dedicated on Sunday, March 17, the new building at Wilkesbarre, Pa. This is a mission of the American Society. The building is a combined church and parsonage property situated in the heart of the rapidly growing residence district. This is the only congregation in the neighborhood and its outlook is exceptionally good.

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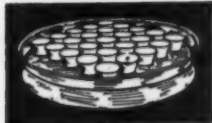
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